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ST. FRANCIS DE SALES AND THE FORMATION OF THE CLERGY.

THE manner in which the saintly Bishop of Geneva fulfilled that chief duty of his office—the proper training of his ecclesiastical coadjutors—may be considered under three heads: his system, the spirit in which he carried it out, its results.

We must begin by recalling the situation of things at the moment of his accession, the feast of the Immaculate Conception, 1602. A short seventy years before, the cathedral city had been separated from the diocese, and with it the main portion of the episcopal revenues and many of the important benefices. The prelate and his canons were living in poverty and exile at Annecy. Our saint had renounced his private fortune in favor of his numerous family, and from motives of detachment. The people of his flock were impoverished by wars and exactions, and though they were well inclined towards religion, they were rude and uneducated. His immediate predecessor, Claude de Granier, had begun to raise the status of the clergy from a previous state of utter neglect of their sacred charge, but the main work of reconstruction had still to be done. St. Francis himself, in bringing about the conversion of the Chablais and the surrounding district, had increased the labors and responsibility of the clergy by thus adding some fifty extensive parishes to the five hundred, which had to be provided with guardians of the flock. In some places the priests were within easy reach of one another, but in other districts of that mountainous country they were able to render but

little mutual assistance. The religious houses, which might have aided in the Apostolic work, were, with the exception of the Carthusians and the town-monasteries, in a state of disorganization and relaxation. Altogether there was enough to dishearten a less zealous and courageous man than St. Francis, but difficulties and labors only urged his zeal, since God's glory and the salvation of souls were at stake.

The saintly bishop's first business was to secure proper subjects for the ecclesiastical state. Vocations were not lacking, but the difficulty was to test them properly and bring them to maturity, so that they might prove fit for the great work of reform. The establishment of a regular seminary was out of the question. The bishop had no funds; the State authorities who provided for the maintenance of religion had more urgent calls on the liberality of the commonwealth. The jealousies between France and Savoy made it impossible for our saint to associate himself, as the Council of Trent had directed in the case of poor dioceses, with the other bishops of the province of Vienne, to which Geneva ecclesiastically belonged. Whatever the views and desires of the bishop were regarding the training of the candidates for the sacred ministry, he was hindered from carrying them out, and had to confine himself to such measures as the circumstances suggested or allowed. The candidates for tonsure or for orders were presented by their parents or by others who were responsible for them. Before being accepted for the subdiaconate, they had to produce certificates of good conduct and of a certain proficiency in studies; their names were announced from the pulpit in their parishes on three successive Sundays, so that anyone who had conscientious objections against their promotion might present the same in due form. The candidates were then examined by a board appointed under the direction of the Ordinary.

Our saint's first endeavor was, therefore, to make the test for admission to Sacred Orders more serious, and to provide better opportunities for instruction of the young clerics. Hitherto the tonsure had been given without sufficient discrimination, and the presentation of certificates, the proclamations, the examination, had been too easily dispensed with in favor of

candidates who were recommended by influential patrons. St. Francis de Sales, however,—and the fact is remarkable when we consider the circumstances,—would not admit candidates under any pretext to the tonsure unless they gave positive assurance of a true vocation and intention of persevering in the ecclesiastical profession. With regard to those who presented themselves for Sacred Orders, he would admit no exemptions from the usual tests; he did not content himself with accepting the recommendations of other prelates in the case of candidates sent to him for ordination if he had the least doubt as to their fitness. He sent before the examiners a relative who had fancied that he might escape the ordeal. "You are my cousin," said he, "but you must have some better recommendations than those covered by your cousinship." Another youth who had obtained letters-patent from the Duke of Savoy in the assured hope that they would secure for him promotion to Sacred Orders, was somewhat confused when the bishop, laying aside the noble document, gently inquired: "My son, have you no other letters?" In the examinations for the priesthood the new bishop insisted upon the candidates being thoroughly familiar with the exposition of the ceremonies of the Mass "according to the use of Trent."

To provide the means of acquiring knowledge was, however, to the good pontiff a more serious preoccupation than to ascertain that it had been acquired. The chief educational establishments of the diocese had fallen into the hands of the Calvinists of Geneva. The one college which at that time existed, founded at Annecy by Eustace Chappuis, ambassador of Charles V to the court of Henry VII of England, was in an altogether dilapidated condition. There were a few choir boys attached to the pro-cathedral, a few more in a certain institution at Thonon, called the "Holy House;" some of the clergy had taken one or two young students into their houses; there were eight or ten burses for more advanced clerics at Louvain and at Avignon; parents who had the necessary means sometimes sent their children to Chambéry, Lyons, Paris, or to Italy; but this was not the class from which the parochial ministry might, as a rule, be recruited. There was no systematic provision made in the dio-

cese to give proper instruction to the poorer or even to the middle classes. The people were only saved from utter ignorance by the devotedness of a certain number of the priests, who offered themselves, in this or that locality, to instruct the children for an hour or two each day. This state of things was a continual grief to the poor bishop, and he felt that there was here a want which must be supplied before a seminary, in the modern sense of the word, could be thought of. Francis Favre, one of his attendants, and others of his familiars, tell us that "he used to say how he should act if he had great revenues; for he would employ them to form seminaries to bring up the destitute members of good families, and numbers of poor people who, for want of temporal means, remained sunk in indolence, and who were thereby prevented from leading virtuous lives." However, he was soon able to reopen the college at Annecy. This he placed under the direction of the Barnabites, and it soon became a flourishing institution. Next he established a college at Thonon, in charge of the same Fathers. Whilst his main object in organizing both these colleges was to secure good subjects for the priesthood, he was obliged, at least for a time, to receive in them a number of secular students who, by paying for their tuition, might assist in maintaining the institution.

Usage had it in those days that the cleric who had been ordained might bide his time in the midst of his family or elsewhere, until it pleased him to offer his services for the pastoral work or accept some other appointment. It was here that the bishop saw his opportunity of effecting a thorough reform. The Council of Trent had provided and imposed an excellent means for assuring a reasonable standard of excellence for the pastoral functions. This was the *concursus* or competitive examination of the candidates who had proved themselves unexceptionable on the score of morals and other priestly qualities. St. Francis' predecessor had begun to apply this method with regularity. The saint himself during his provostship had vindicated the principle in his own case in the application for the parish of the Petit-Bornand, and had used his influence to see that it was duly carried out on every occasion. It was only

a question of insisting on the law already recognized. He appointed as examiners the most distinguished and prudent ecclesiastics, presided himself at the examination when it was possible, and for no reason whatever would he depart in the slightest degree from the regulations of the Council. "I would sell my crozier," he said once, "to ensure the impartiality of the concursus." Once or twice candidates brought letters of request from the Duke of Savoy. The holy prelate would not even open them till the decision of the board was given. He considered himself in this a mere dispenser. "*Non est meum dare vobis*," he would say, when any question of favor was raised. He endured all kinds of persecution, and what was more to one of his affectionate disposition, the censure of old friends, rather than swerve one hair's breadth from the line which he had traced for himself in this matter of dispensing benefices and places. Moreover, no benefice was conferred unless a certain standard of examination had been reached, and if there were no capable applicants, the parish would remain vacant while candidates prepared themselves better.

Father Philibert de Bonneville relates that the great bishop once discoursed to him at length on the excellence of the decrees of Trent, not only those that referred to dogma, but also to the discipline of the Church, and he stated his two main reasons for following its injunctions in the matter of conferring benefices. "The first," said he, "is to relieve my conscience in this most important duty of my charge; the second, because I do not think that it was possible to devise a more excellent method of testing merit than this of the *concursus*." On another occasion he explained to the same priest the reason of his extreme care to provide capable pastors in the following words: "Good parish priests are no less necessary than good bishops, and bishops labor in vain if they do not provide their parishes with priests of piety, sufficient learning, and exemplary life. These are the pastors who are to walk immediately before the sheep, to teach them the way of heaven, and to show them good example. Experience has taught me," he said, "that the people are easily led to be devout when their clergy excite them to virtue both by the word of God and by good example, and

that they quickly stray from the path when their priests are ignorant, wanting in zeal for the salvation of souls, or of evil behavior."

Such were the methods which the saint employed to fit his pastors for their high duty. Let us see how he managed to maintain and increase their efficiency. In the first place he drew up a set of constitutions which were duly promulgated, printed, and hung up in every sacristy. These ordinances struck at the root of the abuses which existed, regulating the employment of women-servants and forbidding to ecclesiastics certain diversions, such as hunting, frequenting public amusements unbecoming ecclesiastical state, entering taverns, etc. Laws were published and enforced for the better regulation of public worship and for the honor of the Blessed Sacrament; it was strictly enjoined that the catechism of Cardinal Bellarmine should be taught to all the people on Sundays and feast-days, and to the children during the week.

The second point of the programme of reform was the furnishing to the parish priests special instruction on the duties of their state. For this purpose the bishop ordained anew the use of a prescribed form of sermon or *prône*, which had already been composed by himself as provost and used by the clergy, and which contained all the most important points in which it was necessary to instruct the faithful. He also published his *Instructions to Confessors*, summing up the requisites for the proper administration of the Sacrament of Penance, and suggesting various methods for the devout celebration of Mass. These regulations were also to be kept in the sacristy, but privately. He began at once, and published in 1612 a long and complete *Ritual*, following closely in it, as far as possible, the Roman Ritual, which was not yet of universal obligation.

The third means of reform among the clergy consisted in the organization of a body of archpriests or overseers (*surveillants*), which had been started, perhaps, at the suggestion of the zealous and practical provost, by Mgr. Granier. For this purpose the diocese was divided into some twenty deaneries. Each inferior *curé* had to give an account of his parish twice a year to the dean, who also visited the priests once or twice a

year, personally or by deputy, and sent in a detailed report to the episcopal chancery. These officers were, of course, chosen for their prudence and capacity, and they had considerable power. Their *visa* was necessary before a strange priest could preach or hear confessions in any parish of the deanery. They accompanied the bishop in his visitation of their districts. No priest could go to law with a parishioner without previously submitting his case to the approval of the dean.

Another measure of reform was the regular and solemn holding of the annual synod, on the "Sunday of the Good Shepherd." To this meeting the Bishop of Geneva attached the utmost importance, and it was with great difficulty that he could be persuaded to dispense anyone from attending at it. The order and spirit of this assembly are described by many witnesses, amongst others by the penitentiarius Jay, who had been synodal secretary for several years. It began with Pontifical Mass and general Communion of the clergy, who came in procession to make their profession of faith. Then various officers were elected, the constitutions of previous synods read, new ones promulgated, and such public corrections administered as were deemed necessary. The next day after the preliminary functions, the clergy were addressed by a preacher appointed for the task, and to this the bishop added, says Jay, "exhortations so excellent that all present gloried in having so admirable and prudent a prelate." Then the parish priests were summoned to the bishop's residence and questioned in regard to the administration of the Sacraments, and as to various points of parochial discipline; whether they had received the canonical visit of the dean or archpriest; whether they had published during the year the decrees on marriage and on the form of Baptism; whether they observe the Ritual and keep the proper registers; whether they give the instructions ordered for Sundays and feast-days; whether they conform to the ordinances relating to ecclesiastical costume, etc. At the conclusion of the synod the bishop again addressed them in words full of encouragement and paternal affection. "All listened to him," says our witness, "as to an angel of God, and received with singular pleasure his valedictory address instinct with divine love.

They departed, uttering the praises of this best of fathers, and it was marvellous how in so short a time he had been able to speak to almost all and on every variety of topic." In the evenings the canons and chief officials met the visiting clergy, and conversed with them, giving them counsel and answering their difficulties.

Another mode in which the holy pontiff exercised his zeal for the sanctification of the diocesan clergy was to encourage the practice of various devotions amongst themselves or amongst their people. He suggested the formation of associations by which the spirit of ecclesiastical discipline, the knowledge of pastoral theology, and the habit of study might be promoted among the clergy. It was the desire of our saint to introduce at Annecy the mode of life observed by the Oblates of St. Charles. He begged his young friend, John Francis de Blonay, to make a stay at Milan in order to study the organization of that congregation. He himself began to give instructions in theology at his house, dictating the lectures to those who assisted; but his innumerable occupations obliged him to abandon again this self-imposed labor. During the Lent of La Roche, 1605, he used to call together the neighboring priests once a week for a theological conference, over which he presided. With a like zeal he labored to inaugurate confraternities among the faithful, with the voluntary obligation of frequenting the Sacraments and exercises of piety. Examples of such work are to be found in the "Penitents of the Cross," at Annecy, in the great Confraternity of Our Lady of Compassion, at Thonon, of which the priests of Savoy were members. Before his death, he had succeeded in procuring the establishment of confraternities of the Blessed Sacrament and of the Rosary in almost every parish of the diocese. To this portion of his incessant labors must be added the famous institutions of the catechisms of Annecy, conducted on a large scale, and the solemnity given to the ceremony of First Communion, with previous preparation and examination. His zeal in these respects was a marvel even to those who were not of the Catholic faith in Geneva.[1]

[1] "Deceased M. Claude de Granier," wrote La Faye (*Réplique Chrétienne*, 1603), "was a good, simple man, as is reported by some of his diocese; but his successor is a stick of a very different sort, as to learning, zeal, and ingenious methods for ever-increasing devotion."

These means could not fail to be efficacious; but it will be useful to study the impetus given to this mechanism by the personal activity of the good bishop. We may place first his example; for what emulator of the Apostles has better carried out the injunction of their leader, St. Peter, "to become with earnest endeavor the pattern of the clergy?" In every part of the sacred ministry he showed by his own conduct what he wished his priests to be. We have seen in a recent number of this REVIEW what he did as regards the sacred tribunal and the direction of the consciences of the faithful. As to the preaching of the Word of God, we may refer the reader to our essay on "St. Francis as a Preacher."[2] His devotion in the presence of the Blessed Sacrament, in celebrating Mass, in conducting public functions, was such as to inspire reverence and piety into the least fervent spectator. The example of St. Francis de Sales, though an all-important element in his pastoral work, is, however, less our object here than his principles and his manner of applying them. It would be hard to say whether esteem for their sacred character or perfect supernaturalized love held the chief place as foundation of his relations with his clergy. His ideal of the priest was "alter Christus," a second Jesus Christ, and this ideal he brought forward on every occasion. Several of the fifty members of his diocesan clergy who gave testimony during the process of canonization, declare that his burning exposition of this ideal gave them their first sentiments of vocation and a determination to persevere therein. At ordination he always preached on the excellence of the priestly state, and, not content with a general discourse, made a separate exhortation to the candidates for each order. The points of some of these exhortations have been preserved. A favorite thought on these occasions was to show how priests are the soldiers of Gedeon, who must be detached from all self-interest and worldly considerations. "Providence," he used to say, "is the priest's mirror;" "the Lord is the portion of my inheritance." All will remember the story which he used to recount, and it was most probably his own experience, of the priest whose angel-guardian forces him to take

[2] Burns & Oates, London; Benziger Bros., New York.

precedence after the ordination.[3] Our saint was consistent throughout; his manner of treating priests, of writing to them, was a continual lesson on their dignity. He would never allow them to do the slightest office for him which could be considered menial, such as to put on his mantle or to serve him at table. To his parish priests he always signed: "your humble confrère;" if they were of a certain age and standing, it was "most humble," or "very humble." He always made them sit and cover themselves in his presence. He gave as a reason for not employing a secretary, that when it was necessary to administer a correction to a *curé*, a secretary might fail to use terms of sufficient respect.

His love for his priests showed itself in a thousand ways. It began from the moment when, by sacerdotal consecration, he brought them forth in Christ. "When he gave the kiss of peace to the newly ordained," writes Canon Baytaz, "he did it with so strong a sentiment of holy love, and embraced all alike so tenderly, that his manner drew tears of consolation from the eyes of almost everyone, as it did from mine, and never can I think of that moment without experiencing a special consolation." Another priest bears witness to the fatherly affection and manner of the bishop in the following words: "The servant of God assisted at my first Mass and began the *Introit;* then he preached on the excellence of the Mass and on the honor due to priests. He condescended to dine in my father's house, where he also confirmed my brothers. It is impossible to enumerate all the acts of humility which he performed on that day." Michael Charbonnel, *curé* of Cernex, testifies as follows: "Being newly appointed to my parish, I made a list setting forth all my difficulties; these I placed before the bishop at his house at different times. He listened to me and explained everything to me with so paternal

[3] We venture to recommend to the clergy one of the recently-published sermons of the saint for the Tuesday after the second Sunday of Lent, 1617, preached at Grenoble, on the text, "The Scribes and Pharisees have sat in the chair of Moses." In this discourse, after the most explicit statements on the infallibility of the Church and the Pope, the great bishop proceeds to outline the privileges of the Christian priesthood and the spirit which should animate the pastor and his flock.—*Œuvres de S. F. de S.*, Annecy, tome viii.

an interest that I cannot describe it. And seeing that I had given him pleasure, I repeated the same thing." Another priest states that the bishop gave him a series of lessons on Cardinal Tolet's *Summa peccatorum*, to prepare him for hearing confessions. To a number of his priests he gave written instructions on preaching. His solicitude for their success in the ministry showed itself before the ordination. M. Raffy, who afterwards became the superior of the hermits of Mount Voiron, states that after his first examination, while employed as sacristan of Notre Dame at Annecy, the saint invited him to go to him for lessons. "I propose," said he, "to help you; but when I am not at leisure I shall ask you to let me off. When I do not know how to answer your difficulties, I shall ask you to give me time to study them up."

The saint's solicitude was not confined to spiritual matters. "I was extremely weak," testifies a young priest during the process of the saint's canonization, and for two years I was rather dying than living. The servant of God took compassion on me, begged me to accept his advice and let him be my doctor. He told me not to restrict myself too much, but to eat, at his own table, of one dish and another. He had good nourishment provided for me, but he was not satisfied with that, and while he himself took only the plainest food, he used to give me, with his own hand, of other dishes, which I should hardly have touched, so that I began to regain strength day by day." The following declaration of Michael Favre, the bishop's chaplain, reveals to us still better the depths of tenderness from which such actions sprang. "His lordship had greatly at heart the establishment of a seminary at Annecy, if only, he used to say, to receive young men who were sent away from religious orders on account of weak health. For he had great compassion on these, and desired to educate them in the said seminary, to employ them afterwards to serve their brethren in the diocese. And he often said to me that if he could secretly set aside three or four thousand crowns, he would employ them for this purpose."

His affection for his priests was shown, finally, in his intense zeal for the maintenance of their honor as a part of

the respect due to God. He was scarcely so sensitive on any other point. Many persons who knew him declared that whenever any of the prerogatives of the clergy was concerned, the bishop showed marked anxiety. Once a certain peasant, who considered himself to have been injured by an ecclesiastic, broke out into invectives against the clergy in general. The bishop preserved a rigid silence to the astonishment of the bystanders, who asked him afterwards the reason of his conduct. "I have made a compact with myself," he said, "never to speak when angry, and I feared that my indignation would overmaster me." The following incident deserves to be related at length: "I once went with a priest," says Michael Bouvard, the saint's lawyer and intimate friend, "to beg for a shortening of the term of suspension which this priest had incurred for a second offence against good morals. The bishop had in his company another clergyman. He received me with his customary serenity, and I explained my petition in a low voice. His countenance immediately changed, and he said in a loud tone: 'And you intercede for such men! They bring disgrace upon my clergy, and the rest are looked down on because of them. If I dissembled their faults, I should become their accomplice—the accomplice of those who give me the greatest fears which I have concerning the account which I must render to God. And it is you who intercede for them! I will not listen to you. If it were lawful I would take the extremest measures to prevent such sin.' I had never seen his lordship angry, or heard of his ever being so. I humbly begged his pardon for having proposed a matter so disagreeable to him, and for having excited his indignation, and I feared to have forfeited his friendship. The next day I met him, and he, regarding me with his habitual gentleness, said: 'Are you still angry?' I answered that I feared that it was his lordship that was angry with me. 'I was not angry,' he said, 'but I was obliged to act as I did, for these men must understand, and must let others know, that I will have no criminal indulgence.'"

This incident leads to an important final consideration on the methods of our holy bishop, to wit, the question of his

manner in treating with those few priests who, in spite of example and instruction, forgot their sacred profession. There is no doubt that he leaned entirely to the side of mercy and forgiveness, but it is equally certain that he did not fall into a weak tolerance. It is only necessary to look deeply enough into the facts. The necessity of correction was with him a fixed principle. M. John Francis de Blonay states that the saint was accustomed to say: "It is a mistake to think of tolerating evil amongst the clergy for fear of offending them and of driving them away. It is certain that the *only means of having a good and numerous clergy is to keep good discipline*, to pray God to bless them, because on them depends the salvation of souls, and not to tolerate those who are given to vice." He was inexorable against those who stained the priestly character by immoral conduct. On another occasion a person of influence wished to intercede for a *curé* who in a fit of anger had struck his father in public. In reply to the request the indignant prelate exclaimed: "It is useless to ask me; he shall suffer the full penalty of his crime." Disrespect in the service of God and violation of synodal constitutions were invariably noted by him and severely punished. He admitted that everyone desired to be judged by him, because he preferred the mildest course possible; but, he added, "we have appointed an official—a judicial assessor or deputy—in order that strict justice may be done."

He preferred to correct by parental rebuke, but he had his secret for giving it efficacy. "He restrained me more," says the archpriest, M. Critain, "by the earnestness of his grave and persuasive words than others did by severe acts." The saint's most powerful appeal was: "I beseech you, do not damn yourself and your bishop." By this appeal, used in a full assembly of ecclesiastics, he overcame the obstinacy of the rector of an important parish, who had remained insensible to previous threats and entreaties. The same words, written to a certain deacon, who was scandalizing the district by some public act unbecoming a cleric, brought the man in an instant to the feet of the saintly prelate to confess and to receive absolution. The saint would soothe the indignation

of those who overlooked the power latent in such fatherly pleadings, and who counselled the bishop to act with greater severity, by an ingenious mode of reasoning. "My priests," he would say, "are not men who commit crimes worthy of the scaffold or the galleys. It is better to make them penitents than hypocrites, to send them to make a general confession than to drive them to despair, to let them fall into purgatory rather than into hell."[4]

It may be of interest to inquire into the success of the methods and regulations which the saint inaugurated for the training of his clergy. The canonization proceedings reveal abundant proofs of the fruits of this training in the holiness and spiritual discernment shown by the large number of priests who witnessed that they had been formed by the venerated prelate. "He found this diocese brick, and left it marble," says a lay professor in the college at Annecy. "It would be impossible to find a diocese better ordered than this," says Canon Jay; "it is the light to guide, and the goad to urge, other dioceses." The statement is confirmed by the fact that other bishops continually asked to have subjects from our saint, and visited him at Annecy, in order to learn his methods. "The Bishop of Valence," says a priest, "kissed the dimissorial letters which I carried to him from the Bishop of Geneva, and, in presence of all the candidates for

[4] Our saint's Jesuit friend, Father Binet, in Chapter VIII, of his *Du Gouvernement spirituel doux et rigoureux* (Paris, Henault, 1637), gives a false impression of the meaning of these words, stating that the Bishop of Geneva used them with a smile for the benefit of persons who took scandal because he received ecclesiastics of indifferent reputation. The good Father, who met the bishop at Paris, must be referring to some isolated fact, or facts, which occurred under particular circumstances, where the saint was perhaps outside his own diocese, and which cannot be quoted in contradiction to his ascertained principles and habitual conduct. Father Binet's appreciation of his saintly friend was founded on a somewhat superficial study of the character of St. Francis. His view has contributed much to strengthen the false impression regarding the true strength of character hidden under an admirable gentleness of manner. We cannot refrain from adding here, with all due respect to Monseigneur Bougaud, that he, too, in his Life of St. Jane Frances de Chantal, errs in the same direction.

ordination, styled him the 'Apostle of Bishops.'" At Paris, he was universally called the "Father of the Bishops of France." Father Binet, in Chapter IV, of the work named in the previous note, appeals to the perfect state of our saint's clergy as a principal proof of his contention that a mild argument is preferable to a severe one.[5]

Nor was it only in his own diocese that St. Francis de Sales succeeded in raising and perfecting the sacerdotal order. All those great men who, as early as 1618, had begun or were just about to begin the definitive reforms among the French clergy came under his immediate and direct influence. We need but name De Bérulle, Gallemant, Du Val, Froger and Bourdoise[6] of St. Nicholas du Chardonnet, M. Olier, and principally St. Vincent de Paul. M. Froger tells us of two great assemblies of the clergy in his church, to whom the saint was invited to give conferences, such as he was accustomed to give in his own diocese. These were, perhaps, the germ

[5] Father Binet says that his diocese cost the holy bishop no trouble, and that this was the reason why he was able to occupy himself so largely with souls outside it. This is surely an error. "The affairs of this diocese," wrote our saint to his other self, St. Jane Frances, "are not streams but torrents." The devoted Jesuit provincial ought to have realized that the saint was as other men, and that heart and brain cannot do the work of machinery without ceaseless strain and bitter cost. His method of sweetness and love required a continual attention, unintermittent solicitude and action, laborious patience.

[6] The mention of Bourdoise and of that common life of which he was the apostle, raises an objection which it is necessary to answer. The biographer of that zealous man relates that he went to reproach St. Francis de Sales for spending so much time in founding and directing the Visitation, instead of consecrating all his efforts to the reformation of the clergy. The saint is represented as answering that he had turned to his work for women only after losing all hope of reforming ecclesiastics, adding, that "he had been seventeen years trying to form good priests *to aid him in this work of reform*, and had succeeded only in forming one and a half." M. Hamon and others who have quoted this passage make it still more objectionable by suppressing the words in italics, which alone preserve any semblance of possibility for the fact related. It seems to us that the grain of truth contained in the extravagant phrase attributed to our saint is this, that Bourdoise was referring to the establishment of the common life of the clergy, which he considered an essential and primary point in reform, and that the saint spoke of the failure of his efforts *in that direction* without committing himself to Bourdoise's general principle. And as a fact (we learn it from a newly discovered document), the saint had been on the point of establishing a system of common life with two of his clergy at the time when his unforeseen death prevented this scheme. This was but a few months before his visit to Paris.

of those "Conférences du Mardi" which were St. Vincent's chief instrument for laying the foundations of reform. One of these discourses was on the great subject of common life. This, M. Froger tells us, the saintly speaker praised in glowing words, inviting his hearers to imitate the priests of the parish who had already established it, reprobating the reproach implied in the epithet of "secular" attributed to the parochial clergy, and insisting that the priest of secular conversation was unworthy of the name. Similar conferences were given by the saint in other churches of Paris.

There remains one other point which we should greatly like to treat—the ideal of an ecclesiastical seminary according to the mind of St. Francis de Sales. We could not do so, however, without having previously explained the principles which guided him in the education and management of his clergy. For the present, the space allotted to us is already exhausted. In a future number of the REVIEW we hope to do justice to this theme.

Annecy, France. DOM H. B. MACKEY, O.S.B.

RELIGIOSUS RELIGIOSAE VITAE PERTAESUS SIBI ACCIPIT DONUM OBLATUM.

(*Casus Conscientiae.*)

Iulianus, sacerdos religiosus, quum Annam graviter aegrotam filiam spiritualem visitaret, ab ea accipit summam 10,000 dollariorum, quam pro suo arbitrio expendat. Interrogata, num intenderet monasterium bonis augere, Anna respondet, se intendere ipsi Iuliano personalem favorem praestare; cui vel quibus summa illa cedat, se non curare; ac proin plane consentit, quum Iulianus proponat, hanc pecuniam nummulario tradere, ut post annos Iulianus eam inde possit repetere et de ea disponere.

Iulianus re vera animo iam volverat religionem relinquere; atque paullo post Sanctam Sedem adit pro saecularizatione (emiserat enim vota solemnia); quam obtinet. Anna interim

mortua, Iulianus summam istam a nummulario repetit sibique retinet, ut habeat, unde commode vivat. Sed quum ipse nunc graviter decumbat, stimulis conscientiae agitatur propter pecuniam istam sibi assumptam. Quod negotium ut recte componatur, quaeritur:

I. *Quomodo Iulianus peccaverit?*

II. *Cuius sit illa summa pecuniae: possitne Iulianus de ea inter vivos vel mortis causa libere disponere?*

III. *Mutandane sit solutio, si Anna dedisset pecuniam illam dispositione testamentaria; vel si Iulianus non solemnia, sed simplicia tantum vota emisisset?*

Auctores Consulendi:

Quum casus ille imprimis spectat paupertatem religiosam, affero auctores, qui circa religiosae paupertatis effectus et obligationes consuli possunt: S. Alphons. lib. 4, n. 14–35; Gury-Ballerini II. n. 153–163 cum notis; Ballerini-Palmieri, *Opus theologicum-morale*, tr. 9, c. 1, dub. 4; Suarez, *De Religione* tract. 7, lib. 8, cap. ii et xv; D'Annibale, *Summula theol. mor.* I. 104–14; Lehmkuhl, *Theol. mor.* I. n. 520–530.

Ad I^am^ Quaestionem Responsurus

Dico 1.—Videtur Iulianus omnino contra paupertatis votum graviter deliquisse seu religionis obligationem graviter laesisse. Quod sine dubio fecit, si pro nunc voluit sibi ius acquirere aliquando de pecuniae summa pro suo arbitrio disponere vel si utcunque voluerit abhinc esse subiectum iuris cui competat sive ius dominii sive ius disponendi circa illam summam. Cuius iuris Iuliano conferendi Anna intentionem clare habuit, cum aperte declararet, se hanc donationem in favorem personalem Iuliani facere velle. Quae intentio excusationem potest habere in Anna, paupertatis voti eiusque effectum ignara; sed Iulianus, nisi huic intentioni contradixit, illam censetur approbasse atque hoc ipso ex sua parte paupertatis violationem commisisse.

Hoc adeo verum est, ut communi theologorum sententiâ laesio sit paupertatis, accipere pecuniam, etsi non in proprium usum, sed distribuendam in pauperes, si haec distributio fiat iure seu nomine proprio, non nomine dantis; aliter autem, si alieno seu dantis nomine distributio fiat, etsi religiosus sit, qui

pauperes vel pias causas singulas designet. Ratio est, quia in priore casu religiosus *ius* habet circa res temporales; in posteriore nullum ius habet, sed merum instrumentum est voluntatis alienae, quae quovis momento mutari atque pecuniam ad se revocare possit. Similiter non ageret contra paupertatem, qui a donatore acciperet pecuniam nomine certi alicuius instituti pii, cui se illam tradituram promittat; nam in eo casu instrumentum est novi subiecti iuris, cuius nomine ipse religiosus acceperit pecuniam et cui illam ex iustitia tradere teneatur.

In nostro autem casu non habetur novum subiectum iuris cui Iulianus accipiens pecuniam velit acquirere; neque Anna sua intentione subiectum iuris manet seu dominium retinere vult, ita ut Iulianus solus illius voluntatis exsecutor possit haberi. Nam Annae *voluntatis* est, pecuniae illius dominium a se statim abdicare et in Iulianum transferre.

Dico 2.—Si autem Iulianus persuasisset Annae, ut suo nomine summam illam nummulario traderet, rogans, ut acceptationem et usum pro futuro ipsi liberum relinquat, si forte liberam utendi facultatem recuperasset: per hoc ipsum nondum *re* laesit paupertatem. Attamen in eo casu debebat Annae clare aperire, ad ipsam spectare omnimodam aliter disponendi facultatem, se, Iulianum, hucusque nihil iuris acquisivisse neque acquirere posse sive quoad usum actualem sive quoad usum futurum. Quod cum Iulianus re vera non fecerit, dici prorsus debet, eum sua agendi ratione, qua re ipsa usus sit, paupertatem laesisse.

Dico 3.—Imo etsi declaratione ista, de qua modo dixi, Iulianus paupertatis laesionem realem fortasse evitaverit, animo et voluntate potuit omnino etiamtum paupertatem laedere. Si enim iustam causam petendae saecularizationis non habebat, vel si *absolutam* habebat voluntatem religiosi ordinis, cui aggregatus erat, relinquendi: laesit animo vota religiosa, inter quae paupertatem; imo paupertatem specialiter, quia sibi quoad res temporales acquirendas specialiter iam nunc providit.

Ad II^am^ Qaestionem Respondendo Facienda Est ex Pluribus Rationibus Distinctio.

Dico 1.—Post vota religionis substantialia generale quidem valet principium: "Quod monachus acquirit, acquirit monas-

terium;" verum id valet, quando voluntas sive dantis sive accipientis non obstat vel non potest obstare. *Non potest obstare*, quando agitur de re, cuius ius acquisitum iam habet monasterium, vel quando dispositiones privatas ius publicum in favorem religionis correxit. Alias saltem de facto *non obstat*, quamdiu non constat de voluntate contraria: quamdiu enim de ea non constat, iudicandum est secundum communiter contingentia et secundum axioma iuris "praesumitur recte factum, quod de iure faciendum est," ideoque qui religioso aliquid donat, censetur ita donare, sicut religioso donari aliquid potest et communiter donatur, videlicet ut in religioso donetur religio.

Dico 2.—Quando igitur aliquis, *exclusa religione*, religiosum vult dono donari, si est religiosus votorum solemnium vel dominii incapax, invalide agit, neque religiosus neque monasterium acquirit. Idem dic, si religio seu monasterium non excludatur quidem, tamen ea conditio imponatur, ut res in certi religiosi usum cedat independentem a Superioris libera voluntate: nisi forte agatur de donatione ultimae voluntatis, in qua talis conditio, *utpote turpis*, ex iure Romano atque canonico reiicitur, ita ut legatum seu dispositio nihilominus sine illa conditione in favorem religionis sustineatur. Cf. S. Alphonsus l. 4, n. 15, III, ubi ait: "Infertur III, quod, si religioso relinquatur legatum cum conditione, ut illud possideat independenter ab arbitrio Superiorum, tunc certe peccabit contra votum paupertatis, si sic retineat; sed legatum valebit in favorem monasterii, quia illa conditio tamquam turpis reiicitur." Quod tamen non ita applicari potest iis religiosis, qui, emisso voto simplici tantum paupertatis, dominium directum bonorum suorum retinent augereque possunt; neque illam regulam intelligo de ea ultimae voluntatis dispositione, quae religionem seu monasterium plane excludat.

Dein haec iuris dispositio minus etiam applicari potest quibusvis donationibus inter vivos, cum relate ad eas ius positivum naturale ius non immutavit. Audiatur hac de re Suarez l. c. cap. ii, n. 33: "Respondetur, primum omnium considerandam esse intentionem et voluntatem donantis. Nam si ille non habuit voluntatem absolutam donandi, sed solum sub expressa

vel tacita conditione, quod illa res cedat in proprium usum ac dominium talis personae et ab illa possideatur independenter a Superiore, tunc res non acquiritur a monasterio, non tam ex defectu acceptantis quam donantis, quia cum conditionalis non ponat in esse, *ille non habuit voluntatem donandi monasterio;* et quamvis conditio posita fuerit iniqua, nihilominus fuit sufficiens ad suspendendam seu impediendam voluntatem donantis. Quocirca in eo casu non potest religiosus talia bona apud se retinere, nec etiam Praelato seu conventui illa donare; nam primum esset contra paupertatem, secundum autem esset contra iustitiam; debet ergo illa reddere vero domino, i. e., ei qui donavit, quia nunquam ille dominium a se abdicavit, cum sufficientem voluntatem non habuerit."

Dico 3.—Similiter atque de intentione donantis, dicendum est de intentione religiosi accipientis, quando agitur de dono, in quod religio nondum ius ullum habet, neque ipsa lege positiva monasterio applicatur. In tali igitur donatione manuali res non acquiritur monasterio nisi per acceptationem religiosi: qui si *simpliciter* acceptat, etsi sacrilegam ferret voluntatem suo privato usui rem retinendi, acquirit rem non sibi, sed monasterio; si vero expresse nolit pro monasterio acceptare eamque voluntatem donatori manifestat, monasterio non acquirit: utrum nemini acquirat an subiecto alieno, pendet ab ulteriore voluntate dantis et accipientis.

Dico 4.—Principia exposita applicaturis ad casum nostrum difficultates non leves occurrunt.

(*a*) Si Iulianus summam accepisset, postquam Anna declaraverat, se intendere personalem Iuliani favorem, neque quibus res cedat, se curare quidquam, neque aliud quid significasset: summa illa acquisita erat monasterio, nisi forte expresse intenderit Iulianus eam accipere pro certa alia causa pia. In quo casu id suo Superiori debebat indicare eique cum illo fine indicato rem tradere; quodsi, Superiori re non indicata, causae illi piae rem applicaret, non censeo, eum paupertatis votum laesisse, sed pro circumstantiis regularem disciplinam debitamque ergo Superiores subjectionem.

(*b*) Verum nunc re ipsa Iulianus manifestat satis voluntatem suam, rem non pro monasterio accipiendi, atque donatricis

consensum habet. Propterea censeo, acquisitionem pro monasterio non esse perfectam; habebat tamen Iulianus quovis momento obligationem hanc acceptationem perficiendi ratione paupertatis religiosae, non ratione iustitiae, vel rogandi Superiorem ut certae causae piae hanc summam applicet.

(*c*) Cum igitur applicatio illa et acceptatio manserint in suspenso, alterutrum dici debet: pecuniae summa aut carebat domino, aut mansit in dominio Annae. Quod posterius rectius dicitur. Nam omni domino summa illa caret tantum, si Anna *absolute* voluerit atque in omni casu dominio se abdicare. Sed quoniam non tam intendit, se bonis illis spoliare, quam Iulianum iis ditare; si hoc fuerit impossibile, censenda est Anna voluisse summam illam ad se revocare, ut aliter de ea disponat. Imo tota haec donatio natura sua, cum valide acceptata non sit, mansit inefficax et nulla, ac proin pecunia illa in Annae dominio mansit.

(*d*) Postea quidem Iulianus, si valide obtinuerit saecularizationem, habilis factus est, ut possit sine Superioris licentia summam illam saltem ad suum *usum*—acceptare. Neque difficultas in eo est, quod re ipsa cum effectu Iulianus pro suo usu tum acceperit, si eo temporis Anna adhuc inter vivos erat atque summa illa in eius remanserat dominio. Voluntas enim, qua summam illam Iuliano obtulerat, cum non esset retractata, moraliter permansit, atque acceptatione Iuliani nunc valida effectum sortita est.

At difficultas est, si Anna iam erat antea vita functa. In hoc casu re vera circa hanc summam intestata videtur decessisse, ac propterea ipsa illa summa iure legali transiisse ad Annae haeredes legales aut pro legibus regionis ad haeredes testamentarios. Nam ultimae voluntatis contestationem quoad hanc pecuniam non habes ullam, nisi liceat donationem erga Iulianum volitam pro ea habere, atque summam istam tempore intermedio incapacitatis Iuliani pro quasi-iacente haereditate. Verum puto, positivam legem nullibi *talem* voluntatem ultimam sancire, neque sola naturali lege eam valere. Propterea mihi dubium non est, quin haeredes Annae, quibus lex regionis faveat, possint et potuerint iure suo sibi summam istam sumere. Nihilominus inde nondum sequitur, Iulianum non potuisse

eos, iuris sui nescios, praevenire atque sibi, postquam possidendi capax evaserit, summam illam acceptare. Et quoniam ius naturae id videatur permittere, post factum Iulianum restitutioni obnoxium non esse censeo. Videlicet, etsi iure naturae non videatur aliquis ita de rebus suis per ultimam voluntatem posse disponere, ut post annos demum certa persona ius acquirendi habeat, quae nunc iuris incapax sit et quae num unquam capax evadat, sit incertum: tamen non repugnat, quin bona relicta maneant sine domino atque postea possint occupari. Quodsi per hoc Iuliano provisum fuerit, Anna, quae huic meliore quo fieri potuerit modo providere voluit, ita voluisse seu consensisse censenda est, maxime cum haeredes sive legales sive testamentarios ab illa summa excludere intenderit. Iulianus igitur a nemine praeventus, cum bona illa vacantia esse nemo sciret, quam primum acquirendi capax evaserit, tamquam primus occupans ea sua poterat facere atque habituali et virtuali voluntate re ipsa ea iure occupasse dici debet.

Dico 5.—Verum, etiamsi Iulianus nunc summam illam iure possideat, nondum sequitur, eum *libere* de ea posse dispositione inter vivos vel ultima voluntate disponere. Id enim pendet a facultate, quam a S. Sede recepit, cum saecularizationem obtineret. Nam cum illa datur quidem facultas habendi et acquirendi bona temporalia ad modestum usum proprium; sed votum paupertatis non plene exstinguitur; sed solent bona illa, quae in morte religiosi saecularizati superfuerint aut statim applicari certo fini bono—quod si factum fuerit, liberae eius dispositioni summa illa subtracta est ita, ut non aliter eam expendere possit nisi in usus proprios necessarios et convenientes—: aut datur simul facultas testandi in causas pias—quodsi ita factum sit, Iulianus potest summam impendere sive nunc sive per testamentum in solas quidem causas pias, sed pro suo arbitrio eligendas.

Ad III^am^ Qaestionem Brevius Responderi Potest. Scilicet:

Dico 1.—Si Anna pecuniam illam dedisset non per donationem inter vivos, sed mortis causa, acceptationis defectus ex parte Iuliani nihil effecisset, ne monasterio loco Iuliani ius ortum esset. Imo etiam voluntas obiective saltem iniqua et

turpis, qua Anna monasterio ius ita attribuere voluisset, ut pecunia illa in privatum usum Iuliani cederet, nihil esset operata: nam, ut supra dictum est, ius canonicum talem conditionem habet pro non adiecta atque rem absolute religioni seu monasterio adiudicat; in iura autem acquirendi institutorum religiosorum iure canonico diriguntur. Verum de hoc iam supra dictum est in R. 2 ad 2^{am} quaestionem.

Dico 2.—Si Iulianus non voto solemni, sed simplici tantum ligatus fuisset eoque tali quod admittat dominium directum bonorum temporalium a religioso: causa nostra non leviter mutari potest. Nam in eo casu Iulianus cum independenter a voluntate Superioris ageret, illicite quidem egit contra paupertatem, capax tamen erat possidendi et acquirendi, ac proin valide acquisivisset, vel statim dominium illius summae, vel ius in posterum illud acceptandi. Continuo quidem mansisset in peccato contra paupertatem religiosam, cum perpetuo continuasset illicitam illam acceptationem et retentionem; imo videtur Superior potuisse negotium illud rescindere vel ipsam acceptationem irritam facere propter religiosam Iuliani subiectionem et obedientiae votum; sed quamdiu Superior, rei ignarus, id non fecisset neque faciendi cogitationem concepisset, res mansisset valide acta; neque postquam Iulianus per S. Sedem a religiosae illius subiectionis vinculo solutus fuerit, res a Superiore poterat retractari.

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A NEW METHOD OF TEACHING HISTORY.

THE argument of this paper has been suggested by an article in a recent issue of the *Educational Review*, entitled "Teaching European History in College." Stated as fairly as extreme condensation will permit, the plea of its author is for a rejection of the text-book method of teaching history, and the substitution in its place of a method that will present a new choice of subjects, and that will emphasize *conditions* as well as *events*. He applauds the idea of putting into the hands of the pupil a series of pamphlets containing

selections from the "original sources" of history, in illustration of conditions of life and thought in special periods of past times. Much can be said in favor of this method, and much can be said in dispraise of the text-book method—and the writer has said both. Still, something can be said for the text-book method, and much can be said against the writer's plan. The plan suggested raises up a host of difficulties. Some of them may be pointed out as follows:

First, the time-limits for studying history are very restricted. In his opening paragraph, the writer declares that the question which puzzles the teacher more and more is, "How to make the most of, let us say, three hours a week for a year." A few pages further on, he declares that "We have, let us remember, but two hours a week for one year to deal, for better or for worse, with the history of Europe during fifteen long centuries." Passing over, as immaterial, this sudden narrowing of limits, it remains quite evident that the time-limits are very inadequate for a minute study of "events"—not to speak of "conditions." To bid the pupil consult, even in pamphlet form, "original sources," seems to be a further narrowing of limits. He is to cover fifteen long centuries in two or, at most, three hours a week; and, like Shylock, he might well "bethink" him—"Two hours a week—and for nine months—'tis a large task!" It is very questionable if even a simple, straightforward, "unvarnished tale" of so many centuries and so many countries can be well conned by the pupil within such narrow limits of time as confront him. To refer him to "sources," however much these be condensed and edited for his special wants, will surely be to leave much of the large tract unexplored. A glance at the series of *Translations and reprints from the original sources of European history*, to which we are more than once referred by the writer in the *Educational Review*, will place a strong emphasis on our contention. "We must get under way—no slight matter, indeed," he says. It is, in truth, no slight matter, this getting under way. The series of *Translations and reprints* has got under way, however, and presents to the pupil already some 400 pages of winnowed "sources" on mediæval history alone—and the end is

not yet. We have, therefore, the bulk of a fair-sized General History—not merely of the Middle Ages, but of the world of space and time, assigned to a few conditions and still fewer events of but one field of historical exploration. Meanwhile, be it remembered, the pupil is not a special student in history; he is only a beginner in one of the many departmental studies of a general course. On the other hand, he *is* a special student of one or more branches by which—to place the utility of a college course on its lowest plane—he must earn the bread and butter of his after life, and to which he is simply compelled, by the logic of his present and future circumstances, to devote almost all his energies.

Secondly, the suggested plan would still labor under the disadvantage of great sketchiness in the portrayal of "conditions." A glance at the *Translations and reprints* will assure the teacher of this. A pamphlet of thirty-four pages contains illustrations of "Ordeals, Compurgation, Excommunication and Interdict"—subjects not inter-related at all closely, not similar in origin, in spirit, in outcome; subjects which, when considered (as they are in this pamphlet) only in relation to the Middle Ages, must still cover all of Europe for a thousand years, and must, therefore, be treated without any opportunity for a nice discrimination of epochs and of countries. As a primer for the special student of these *quasi*-legal aspects of the Middle Ages, the pamphlet would serve some end, as it would formally pretend to be but the merest sketch; but as a description of "conditions" for the general student, it is worse than nothing, for it is not even a clear sketch.

Thirdly, the plan would, in actual operation, perplex rather than help. To a student who has finished a good general course in history, who has supplemented this with a fair amount of general reading in literature, who has learned by actual contact with the life of a business or a profession how to estimate in some fashion the motives that prompt mankind to action—to such a student a series of such pamphlets would prove interesting and not unintelligible. From such a point of view will the ordinary reader be apt to look at the series and to commend it. From a still clearer eminence will the

teacher of history be apt to see much that is helpful in it. Nevertheless, it is an axiom in pedagogy that the teacher must try to divest himself of the point of view which he has attained only through long and wearisome ascents of patient study and deep reflection, and must try to look at his subject from the point of view—a much clouded one and an uncertain!—of the pupil. "Put yourself in his place" with the hero of one of Charles Reade's novels, and—in the spirit of the pupil's utter unpreparedness, of his ignorance of the antecedents and consequents of any one epoch or of any set of peculiar "conditions," of his highly diversified curriculum, of his immaturity of mind as well as of knowledge—pick up a pamphlet of "original sources" for study!

Fourthly, the suggested plan fails to take into account the fact that although the college course in history will probably be the only formal training the student will ever have in this branch, such a course by no means either does or should assume to be "the be-all and the end-all" of his reading in this line. He is yet to "live his life out" (in the phrase of Browning), and he cannot fail, in the reading which every professional and every cultured man will for the mere pleasure of the exercise indulge in, to come across constant references to historical matters. The newspaper, the magazine, the very novel even, will be perpetually building up in his mind an unconscious estimate of the past life of his race. And this superstructure of knowledge will be not at all contemptible in its proportions. It will deal, too, with *conditions* rather than with *events*. A novel of Scott's or of Thackeray's or of Weyman's—does it not deal almost wholly (as far as it deals with history) with the *conditions* of life and thought of the age and the people with which it is concerned? It rather presupposes some general knowledge of *events* than insults the intelligence and culture of the reader by an attempt to impart that knowledge. A college course in history that does not prepare the pupil for intelligently approaching a vast literature like this (dealing, as we wish to insist, with *conditions* and *presupposing* a knowledge of *events*) is in reality assuming to supersede this reading of a life-time. Its real function is

but to prepare the pupil for it. If, then, by paying scant attention to the events which form the web of history, and by emphasizing—poorly and partially and vaguely and disconnectedly at best—certain "conditions" surrounding the "events," it considers its task completed, what does it do in effect but weave gaudy patterns without strengthening the web to hold them properly, or paint glowing pictures without sizing the canvas?

Each of these four objections to the plan might easily be made the head of a long discourse. The older text-book method is not without its faults, and sufficiently obvious ones. The writer under review is not, however, wholly felicitous in turning them into weapons for his cause. Indeed, it is not so much the older method which is really attacked by his argument, as the text-books actually used by the colleges. These are faulty, it seems, because they emphasize the wrong things, pass lightly over matters of great moment, fortify exploded views, etc. "How perverted," the writer declares, "our selection in history has been is easily estimated from the tenacity with which the public clings to the idea that the French Revolution was due to especially shocking conditions in France, instead of to an exceptionally happy and, in some respects, an ever-bettering state of affairs; or to the delusion, long ago refuted by Voltaire, that the revival of learning began with the fall of Constantinople. The notions about Luther's Theses and the Inquisition are usually quite as far from correct." Again, he would "dispense entirely with distracting note-taking, and altogether with the old-fashioned text-book. We may hopefully look forward to a new kind of manual adapted to our present needs; but the thoughtful teacher of history will feel the same hesitancy in putting our popular school histories into the student's hands, that a botanist might experience in recommending Mrs. Lincoln's botany of half a century ago." What is all this in effect, but declaring that the authors of the text-books, rather than the method of teaching by a text-book, are at fault? The simplest answer to a plea for a method departing in all its details from that now and heretofore in vogue is, *Revise the* TEXT-BOOK! The writers of text-books—

and some names of eminent students and teachers of history are to be found on their title-pages—should surely take account of the modern investigations destructive of antiquated traditions; they could assert—if it be a desirable thing—the pre-eminence of conditions over events; could, in short, do all the things sought to be accomplished by the "new method." If their selections have been "perverted," let better selections carry the day. If a delusion has long since been refuted by Voltaire, let it not be sanctioned by the compilers of manuals. If the public still clings to an exploded idea connected with a text-book tradition of the French Revolution, let the next edition state the error and remove its cause.

Another quotation will perhaps make our contention clearer. In the suggested plan, the writer says that "a different set of facts from the conventional one have been chosen for discussion, but they are none the less facts. 'Heresy was long looked upon by the State as a crime worse than murder or high treason, and treated accordingly,' is the statement of a fact, not of a philosophical theory, and it is surely more significant for the student than the statement that Charles VI, of France, died in 1422, or that the battle of Marignano was fought in 1515." Now, does it necessitate a departure from the method of a text-book to put the student in possession of this view concerning heresy? Could not the manual of history state the thesis just as concisely as the writer has stated it? Must the student wade through a long jumble of *Translations and reprints* from the original sources of European history to arrive at such a view, and meanwhile, if he be at all gifted with a philosophical instinct, justly dread generalizing from an inadequate supply of such reprints to a conclusion quite as likely to be wrong as it is easy and explicit? From a logical standpoint, it would seem to be a very poor method of teaching history that should cultivate in a student the habit of easy generalization—that *bête noir* of the logician. The faculty of generalizing is not one which we acquire, but one which is congenital. The child will generalize from a single phenomenon to a universal conclusion; and it is the canker of much of the writing of to-day, of much of the speculation in politics,

in science, in religion, that this faculty has not been better held in check. No one can safely generalize from even a large collection of original sources in history to a single definite and just statement without much preparatory training in the critics of history, and in logic, in law, in politics, in religion; without many years passed in the study of his small corner of historical investigation; without a very mature and well-balanced judgment. Leaving out of the question the "personal equation"—the preferences, prepossessions, prejudices, the more clamorous and insistent as they are the more unconsciously entertained—not even profound learning and unremitting labor will assure a correct conclusion. There is such a thing as an historical aptitude or instinct, quite as real, although not so obvious, as the musical instinct.

In defence of the suggested plan, it may be averred that it does not contemplate any such generalizing process on the part of the pupil; that editorial comment will safeguard the pupil from an unwarranted inference; that the quoted original sources are meant to be but vivid illustrations of the editor's proper generalization from many more sources than those placed before the pupil—an editorial generalization formulated into a definite and concise statement. But granting to this contention whatever strength it may possess, there still remains the difficulty of time-limits (sufficiently narrow already for even a cursory glance over a large tract of time); of an apparent object-lesson in hasty generalization from a few historical monuments; of a minuteness imperiling breadth.

It is pretty evident that the "new method" is not suited to a "general" course in history. It might prove of value as a training-method in a special course. And its advocate seems, in fact, to have had the *desiderata* of such a course held steadily before his eyes throughout the long plea he has urged. "The plan here suggested," he says, "is an effort to supply, not an apparatus of dates and names, of battles and decrees, or of events at all, except for obvious purposes of illustration. Let the student come in contact with the things themselves. A year in political economy or chemistry or botany makes the learner a bit of an economist, a chemist, or

a botanist—in a small way, it is true, but in each instance he becomes a worker himself." Now is it possible, or even desirable, that every collegian should become a "bit of an economist, a chemist, or a botanist," or a historian? That he should, "in a small way," become "a worker himself?" Has not every collegian—or at least should he not have—a definite specialty to which he should apply himself with all earnestness, and in whose cultivation he should not be hampered by a universal spirit of specialism, running into the merest *dilettantism?* "Let the student come in contact with the things themselves," is an adjuration borrowed from the rhetoric of clamorous technologists. Having been accorded a respectful consideration by the makers of curricula, having received a long and searching test of years and practice, this plea for "things" instead of "words" is now finding some of its most strenuous opponents in the ranks of those teachers of science who have themselves most earnestly prescribed and most thoroughly adopted it, and who have found themselves wholly unable, through its vast and inevitable consumption—or rather squandering—of precious time, to cover more than a few odd corners of the field of physical investigation.

Apropos, in the same issue of the *Educational Review* is an instructive "*Discussion*" on the subject of "Grading inside of class lines." The writer is contemplating not a special but a general course. Although he is speaking of a high-school and not of a university, the conditions which he takes into account are similar in both. "It would be difficult," he says, "to estimate with exactness what are the relative powers of the best and poorest students in a large high-school class. The writer took occasion a few years ago to consider this question in relation to the physics instruction in the laboratory, and on that occasion he found that out of a possible maximum of 170 points on ten experiments in physics, mostly quantitative—this maximum being based on the note-book of the best pupil in the class—a considerable number out of the 150 students, more or less, who were pursuing the subject, had failed to attain more than five points, while a few had really accomplished so little that it was impossible to give

them any credit whatever on that part of the whole year's work which was embraced in the ten experiments considered." This extract is very instructive. "Things" were being dealt with in these quantitative experiments—not "descriptions" or "words." The maximum of 170 points was based, not on an *absolute* standard of correctness, but on the *relative* standard of the *best student* in the class—an uncertain standard, truly—and, nevertheless, "a *considerable number* out of the 150 students, more or less," failed to attain more than *five* points out of a possible *one hundred and seventy*, while a few of the students had accomplished practically *nothing!*

The whole contention of the writer whom we have been reviewing is based on the assumption of modern pedagogy, that the end of education is attained when the pupil has been made an amateur worker in all the branches of a college curriculum. He is to become a "bit of a worker," as our author puts it, in *everything*—a veritable "Jack of all trades." Is there not some little ground for fear that by virtue of such a process he shall never be a master in any? Let the student be trained as thoroughly as possible in the method of study appropriate to the specialty that shall afterwards be his life-work; but let him rest content with as large a stock of "general information" as he can acquire in the branches of the "general course." For imparting this latter desideratum the teacher, indeed, should follow a good method; nay, should busy himself actively to discover and practice the best method; but it is not practicable, nor is it even desirable, that the student should perplex his mind and divide his energies by a similar quest after "method."

In arguing thus, we are aware that we are guilty of a pedagogical heresy; and for this reason we feel impelled—even at the pretty certain risk of wearying our readers—to illustrate our position a little more fully.

At the outset of any inquiry into methods of teaching, a clear discrimination should be made between "teaching" and "studying." The teacher should always be a student, in the highest sense of the word; but it can scarcely be expected that every pupil, or even a large proportion of the pupils

taught, should aim at such a distinction in more than a very, very few branches of a college curriculum. The real study of any subject is the task of a life-time, and, therefore, implies either the scholarly bent of a man of wealth and leisure, or the estimable ambition of a professional man. But even a professional man cannot hope to be a student, in the higher sense, of every subject that fairly enters his sphere of duty. The physician must, indeed, know something about every one of the many lines of investigation pursued by students of medicine; but he may well be excused from perplexing his mind with the details of their methods of study. He must have a decent knowledge of their purposes, their hopes, their attainments; but he needs not to follow, with the intense gaze of a "student," the ever-changing drama of their disappointments, their rejection of yesterday's theory, their tentative theories of to-day. Similarly, the lawyer must know something of the many special departments of the law, but he does not need to have a working familiarity with the instruments of study proper and peculiar to every one of these departments. But if the physician, the lawyer, the clergyman, aspire to the dignity of specialists, "method" enters as a necessary factor in their life-work.

Now, the best purpose of any higher course of education is not to produce a mere specialist, but a well-rounded specialist. The graduate should know something of everything, and should be trained in the best method of learning everything of something. In order to accomplish this, the college must train its alumni to study. But just here is met the *crux* of the difficult task set for the college to perform. We cannot compress into the limits of an hexameter—Lingua, Tropus, Ratio, Numerus, Tonus, Angulus, Astra—as did our forebears of fifteen centuries ago, the titles of all knowledge. Even by the time of the twelfth century the Trivium and Quadrivium had been found so utterly inadequate that John of Salisbury could, in his *Metalogicus*, smile at the simplicity of a curriculum that was, he says, "so much admired by our ancestors in former ages, that they imagined

the seven arts comprehended all wisdom and learning, and were sufficient for the solution of all questions and the removing of all difficulties." But the ἐγκύκλια παιδεία of our day—how shall a college meet its obligations? It must impart to all of its alumni a fair amount of "general" knowledge, and at the same time a certain amount of "special" information. Together with this special kind of knowledge, it must train the pupils in methods of study as various as are the many departments into which the college course is divided.

In the departments into which the modern spirit of specialization has split up—and is every year more and more splitting up—the traditional solidarity of the older curricula, it may be conceded to the pedagogical theorist that the strictest duty incumbent on the teacher is to impart, not alone information, but *method* as well; that the teacher should conceive his function to consist less in the formal exposition of the knowledge to be acquired by the pupils than in the illustration and explication of those processes of investigation which are to guide him throughout the life-work of a real student. But not all of a college education lies in lines of specialties; there is still a large amount of it which now is, and must ever remain, "general." Be the "specialty" what it may, the college must, nevertheless, insist on the dignity and *quasi*-necessity of general culture.

While a demonstration of this contention is quite unnecessary, it certainly cannot be accounted superfluous to have thus noted it at some length; for the vast difference between the purposes of general and special education seems to have been quietly ignored, or at least to have had its significance only slightly appreciated, in the discussion of the methods to be pursued in teaching those branches which, as yet, have not been wholly specialized. To illustrate: The study of English belongs to a general course, but may, nevertheless, be made the subject of a very rigid special course. The former course is essential to any and every graduate; the latter is appropriate for but very few pupils. A great clamor is heard on all sides for more attention to the study of English. The material presenting itself for matriculation at the universities

is found to be extremely raw in respect of this matter of English. The preparatory schools are blamed for not providing a better course. Meanwhile, it seems to be forgotten that the last decade of years has been singularly prolific in "methods" of English study, and that the schoolroom has witnessed the trial of them all. The teachers are not laggards in enterprise. They have themselves groaned in spirit to see their pupils "sitting in a worse than Egyptian darkness" with respect to their mother tongue, and have set themselves manfully to the work of lifting some of the darkness. But as a matter of simple fact, what have they been doing? The catalogues of publishers will tell us a sad story of methods applied in a general course that are only suited to a special course. "Make the pupils read the classics in English literature—Chaucer, Spenser, Shakespeare, Addison, Burke . . . " and the rest. The classics are indeed put into the hands of the pupils, but are put on the dissecting table forthwith, and serve but to turn the schoolroom into a philological laboratory. Anglo-Saxon is to be mastered to read Beowulf or Caedmon or the Ormulum, and Piers Plowman is by no means to be neglected! Copious glossaries, notes critical or exegetical or philological or analogical, swell the volume to undue plethora and cramp the poor text of the original into a corner of the page. In short, the methods smack almost solely of *specialism* at a time when the pupil has no *general* knowledge of English.

In what we have been saying we have not lost sight for a moment of the "New Method of Teaching History." We have meant to protest against the assumption that every branch of a college curriculum should be treated as a specialty in which the teacher should seek less to impart mere information than to "train" the pupils in *methods* of study. History, like English, is a part of the general course, but may be made the subject of a very special course. In the special course the pupils should be trained in methods of investigation, should be familiarized with original sources and with the means of using them critically, should be furnished with bibliographical paraphernalia. Such pupils—and they will always be few in

proportion to the others—are adopting a life-study and need such training. But is it not a great error for the teacher of history to employ such methods in a general course? In the perplexing multiplicity of modern branches, must the hapless pupil see in every branch of the curriculum an institute of technology?

The time-limits for teaching history are growing more restricted as the necessity for broadening the course in science becomes, year after year, more pressing. The student has less and less chance of gaining that broad general knowledge which is part of the equipment of every well-educated man. Must he, then, devote any part of that too precious time to a minute study of some few "conditions," the while he is ignorant of the broad features of the history of his race? Is he to analyze a small bundle of "original sources" and be thus trained in the critics of history-study, the while he remains wholly in the dark with respect to those events and dates which, however unimportant they really may have proved in the evolution of present conditions of civil or religious society, are nevertheless an inextricable part and parcel of all literature?

We conclude by reaffirming our statement that "a clear discrimination should be made between "teaching" and "studying." Outside of the specialized courses of a college curriculum, the teacher should not feel obliged to teach the pupils *how* to study. His business is to teach, by the best possible method, what he is employed to teach—and that is *matter* rather than *method.*

HUGH T. HENRY.

Overbrook Seminary.

HYMNUS IN HONOREM SANCTAE AGNETIS.

E MISSALI PARISIENSI, A. D. 1520.

AGNETIS solemnio
Psallat cum tripudio
Virginalis concio
Risu toto;

FROM THE PARIS MISSAL, A. D. 1520.

On this Saint's solemnity
Let the Virgin company
With a joyous energy
Dance whilst singing:

In ejus martyrio,
Respondens cum gaudio,
Grates Dei Filio
Voce, voto.

AGNES virgo nobilis,
Virgo venerabilis,
Dulcis et amabilis,
Virgo munda;

Virgo prudens, humilis,
Fidelis et stabilis
In verbis mirabilis
Et profunda.

Sponsa regis gloriæ,
Tu palmam victoriæ
In annis infantiæ
Meruisti;

Nunc gaudes in requie,
Permanentis curiæ,
Coram dulci facie
Jesu Christi.

Tu patris potentiæ,
Verbi sapientiæ,
Spiritus clementiæ
Cor parasti;

Dum carnis lasciviæ
Terrenæ fallaciæ,
Serpentis astutiæ
Reluctasti.

AGNES, AGNI fœmina,
Nos intus illumina,
Radices extermina,
Peccatorum;

Singularis Domina,
Post mundi gravamina,
Transfer nos ad agmina
Beatorum. Amen.

For her martyrdom, with glee
Let sincere thanksgiving be
Made to Christ, in melody
Upward springing!

AGNES! noble Virgin-Child,
Venerable Virgin, mild,
Holy, sweet, and undefiled—
Gentle Maiden!

Virgin ne'er by pride beguiled,
Steadfast, prudent, faithful styled
In thy words from lips that smiled
Wisdom-laden!

Thou, the King of Glory's bride,
Ere thy youth away could glide,
Didst deserve the palm-branch dyed
Victorious.

Now thy soul, erst sorely tried,
Doth in Heavenly peace abide
In Christ's Presence sanctified
And glorious.

Thou to thee the heart hast chained
Of the Sire; the Word's obtained;
Yea, the Mercy-Spirit's gained—
As thou soughtest.

Whilst thy spirit, all-unstained,
Earth's allurements best disdained;
'Gainst the serpent's cunning, trained
Well, thou foughtest!

AGNES! LAMB'S elected mate!
All our hearts illuminate!
Roots of sin exterminate,
That disgrace us;

Lady! Admirably great,
After life's care-burdened state,
Where troops blessed congregate,
Safely place us! Amen.

THOMAS SHEARMAN, C.SS.R.

Ballarat, Victoria, Australia.

MY NEW CURATE.

XI.—Beside the Singing River.

FATHER LETHEBY was coming home a few nights ago, a little after twelve o'clock, from a hurried sick-call, and he came down by the cliffs; for, as he said, he likes to see the waters when the Almighty flings his net over their depths, and then every sea-hillock is a star, and there is a moon in every hollow of the waves. As he skirted along the cliff that frowns down into the valleys of the sea on the one hand, and the valleys of the firs and poplars on the other, he thought he heard some voices deep down in the shadows, and he listened. Very soon the harsh rasp of a command came to his ears, and he heard: "*'Shun! 'verse arms*," etc. He listened very attentively, and the tramp of armed men echoed down the darkness; and he thought he saw the glint of steel here and there where the moonbeams struck the trees.

"It was a horrible revelation," he said, "that here in this quiet place we were nursing revolution, and had some secret society in full swing amongst us. But then, as the little bit of history brought up the past, I felt the tide of feeling sweeping through me, and all the dread enthusiasm of the race woke within me:

> There beside the singing river
> That dark mass of men are seen,
> Far above their shining weapons
> Hung their own immortal green!

But this is a bad business, sir, for soul and body. What's to be done?"

"A bad business, indeed," I echoed. "But worse for soul than body. These poor fellows will amuse themselves playing at soldiers, and probably catching pneumonia; and there 'twill end. You didn't see any policemen about?"

"No. They could be hiding unknown to me."

"Depend upon it, they were interested spectators of the midnight evolutions. I know there are some fellows in the village in receipt of secret service money, and all these poor boys' names are in the Castle archives. But what is worse,

this means anti-clericalism, and consequently abstention from Sacraments, and a long train of evils besides. It must be handled gently."

"You don't mean to say, sir," he replied, "that that Continental poison has eaten its way in Ireland?"

"Not to a large extent; but it is there. There is no use in burying our heads in the sands and pretending not to see. But we must act judiciously. A good surgeon never acts hastily—never hurries over an operation. *Lente—lente.*"

I saw a smile faintly rippling around the corners of his mouth. But I was afraid he might rush matters here, and it would be dangerous. But where's the use? He understood but one way of acting—to grapple with an abuse and strangle it. "You drop stones," he used to say, "and they turn up armed men."

How he learned their place of meeting I don't know. But Sunday afternoon was a favorite time for the rebels; and the coursing match on the black hills and the rabbit hunt in the plantations were only preliminaries to more important and secret work. Whether by accident or design, Father Letheby stumbled on such a meeting about four o'clock one Sunday afternoon. A high ditch and a strong palisade of fir-trees hid him from sight, and he was able to hear a good deal, and had no scruple in playing the listener. This is what he heard. The village tailor, lame in one leg, and familiarly known as "Hop-and-go-one," was the orator:

"Fellow-countrymen, de time for action has come. From ind to ind of the land, the down-trodden serfs of Ireland are rising in their millions. Too long have dey been juped by false pretences; too long have the hirelings of England chated and desaved them. We know now what a shimmera,[1] what a fraud was Home Rule. Our counthry has been dragged at the tail of English parties, who were purshuing their own interests. But 'tis all past. No more constitutional agitation, no more paceful struggle. Lead will do what fine speeches didn't. And if the black militia, wid dere ordhers from Rome, attimpt this time to interfere, we know what answer to give dem. De West's awake, and 'tisn't priests will set us to sleep agin—"

[1] Chimera.

At this juncture the orator was caught by the nape of the neck, and lifted bodily off the turf ditch, which was his forum. When he looked around, and saw who was his captor, he shrieked for mercy; and Father Letheby, dropping him, as one would drop a rat, he scurried off as fast as his lame leg would permit, whilst the priest, turning round to the stupefied boys, warned them of their folly and madness:

"God knows, boys," he said, "I pity you. You are bent on a desperate and foolish course, the end of which no man can foresee. I know it is useless to reason with you on the score of danger; but I warn you that you are violating the laws of God and the Church, and that no blessing comes from such action. And yet," he continued, placing his hand in the breast-pocket of his coat, and drawing out a blue, official paper, "this may convince you of your folly; at least, it may convince you of the fact that there is a traitor and informer in your midst. Who he is I leave yourselves to conjecture!"

He read out slowly the name of every young man that had been sworn in that secret society in the parish. The young men listened sullenly, and swore angrily between their teeth. But they could not deny their betrayal. They were vexed, humbled, disgraced; but they had to make some defence.

"The priests are always agin the people," said one keen-looking fellow, who had been abroad.

"That's an utter falsehood," said Father Letheby, "and you know it. You know that priests and people for seven hundred years have fought side by side the battle of Ireland's freedom from civil and religious disabilities. I heard your own father say how well he remembered the time when the friar stole into the farmyard at night, disguised as a pedlar, and he showed me the cavern down there by the seashore where Mass was said, and the fishermen heard it, as they pretended to haul in their nets."

"Thrue enough for you, yer reverence," said a few others; "'tis what our fathers, and our fathers' fathers, have tould us."

"And now," continued Father Letheby, "look at the consequences of your present folly. Possible imprisonment in the dungeons of Portland and Dartmoor; exile to America, enforced by the threats of prosecution; and the sense of hostility to the Church, for you know you are breaking the laws. You dare not go to confession, for you cannot receive absolution; you are a constant terror to your mothers and sisters—and all at the dictation of a few scoundrels, who are receiving secret service money from the Government, and a few newspapers that are run by Freemasons and Jews."

"Ah, now, your reverence," said one of the boys, a litterateur, "you are drawing the long bow. How could Irish newspapers be run by Freemasons and Jews?"

"Would you be surprised to hear," said Father Letheby, "that all the great Continental papers are the property of Freemasons and Jews; that all the rancor and bitterness stirred up against the Church for the past fifty years has been their work; that the anti-clerical feeling in Germany and in France has been carefully originated and fostered by them; that hatred of the Holy See is their motto; and that they have got into Ireland. You can see the cloven foot in the virulent anti-religious and anti-clerical articles that you read by the light of the fire at the forge; and yet, the very prayer-books you used at Mass to-day, and the beads that rolled through your mothers' fingers, have been manufactured by them. But the Irish are always fools—never more so than now."

It was a magnificent leap of imagination on Father Letheby's part—that which attributed to Jews and Freemasons the manufacture of beads and prayer-books on the one hand, and anti-clericalism on the other. Yet there was truth in what he had said. Indeed, there were many indications, as I could point out to him to his surprise, which proved that the anti-Catholic agencies here in Ireland were pursuing exactly the same tactics which had led to the extinguishing of the faith in parts of France and Italy—namely, the dissemination of pornographic literature. They know well that there is but one thing that can destroy Irish faith, and that is the dissemination of ideas subversive of Catholic morality. Break down the earthworks

that guard the purity of the nation, and the citadel of faith is taken. He was very silent all that evening, as I notice all Irish priests grow grave when this awful fact, which is under their very eyes, is made plain to them. It is so easy to look at things without seeing them. Then, as the full revelation of this new *diablerie* dawned upon him, he grew very angry. I think this is the most charming thing about my curate, that he is a thorough hater of everything cunning and concealed, and breaks out into noble Philippics against whatever is foul and vicious. But I know he will be now on the alert; and God help any unfortunate that dares to peddle unwholesome wares under the necklaces and matches of his basket!

The tailor came duly to report Father Letheby for the drastic treatment he had received. He was rather too emphatic in demanding his immediate removal and hinting at suspension. In lieu of that satisfaction, he would immediately institute proceedings in the Court of Queen's Bench for assault and battery, and place the damages at several thousand pounds. I listened to him patiently, then hinted that an illiterate fellow like him should not be making treasonable speeches. He bridled up at the word "illiterate," and repudiated the vile insinuation. He could read and write as well as any priest in Connaught.

"But you cannot read your own writing?" I said, tentatively. "Couldn't he? Try him!"

I thrust under his eyes his last letter to the sub-inspector of the district. I thought he would get a fit of apoplexy.

"Now, you scoundrel," I said, folding the letter and placing it beyond reach, "I forgive you all your deception and treason. What Father Letheby has got in store for you I cannot say. But I'll never forgive you, you most unscientific and unmathematical artist, for having given me so many shocking misfits lately, until I have looked like a scarecrow in a corn-field; even now you are smelling like a distillery. And tell me, you ruffian, what right had you to say at Mrs. Healy's public-house that I was 'thauto—thauto—gogical' in my preaching? If I, with all the privileges of senility, chose to repeat myself, to drive the truths of Christianity into the numskulls of this pre-Adamite village, what is that to you—you

ninth part of a man? Was it not the immortal Homer that declared that every tailor—"

"For God's sake spare me, your reverence, and I'll never do it again."

"Do you promise to cut my garments mathematically in the future?"

"I do, your reverence." He spoke as emphatically as if he were renewing his baptismal vows at a great mission.

"Do you promise to speak respectfully of me and my sermons for the future?"

"I do, your reverence."

"Now, go. *Exi, erumpe, evade*, or I'll turn you into a *Sartor Resartus*. I hand you over now, as the judge hands the culprit, to Father Letheby. Don't be too much surprised at eventualities. Do you know, did you ever hear, what the women of Marblehead did to a certain Floyd Ireson? Well, go ask Father Letheby. He'll tell you. And I shall be much surprised if the women of Kilronan are much behind their sisters of Marblehead in dealing with such a scoundrel as you."

I proposed this conundrum to Father Letheby that same evening: "Why is it considered a greater crime to denounce and correct an evil than to commit it?" He looked at me as if he doubted my sanity. I put it in a more euphemistic form: "Why is success always the test of merit? To come down from the abstract to the concrete: Why is a gigantic swindler a great financier, and a poor fellow that steals a loaf of bread a felon and a thief? Why is a colossal liar a great diplomatist, and a petty prevaricator a base and ignoble fraud? Why is Napoleon a hero, and that wretched tramp an ever-to-be-dreaded murderer? Why is Bismarck called great, though he crushed the French into a compost of blood and rags, ground them by taxation into paupers, jested at dying children, and lied most foully, and his minor imitators are dubbed criminals and thieves? Look here, now, young man! If you, by a quiet, firm, indomitable determination succeed in crushing out and stamping out forever this secret society here, it will redound to your infinite credit in all men's eyes. But mark, if with all

your energy and zeal you fail, or if you pass into a leaderette in some Freemason journal, and your zeal is held up as fanaticism and your energy as imprudence, the whole world will regard you as a hot-headed young fool, and will ask with rage and white lips—what is the bishop doing in allowing these young men to take the reins into their own hands and drive the chariot of the sun? It is as great a crime to be a young man to-day as it was in the days of Pitt. Nothing can redeem the stigma and the shame but success. Of course, all this sounds very pagan, and I am not identifying myself with it. I believe with that dear bare-footed philosopher, St. Francis, who is to me more than fifty Aristotles, as à Kempis is more than fifty Platos, that a man is just what he is in the eyes of God, and no more. But I am only submitting to you this speculative difficulty to keep your mind from growing fallow these winter evenings. And don't be in a hurry to answer it. I'll give you six months; and then you'll say, like the interlocutor in a Christy Minstrel entertainment: 'I give it up.'"

XII.—Church Improvements.

I am afraid Father Letheby is getting irritable. Perhaps he is studying too hard, and I don't spare him there, for he has the makings of a bishop in him; or, perhaps, it is that wretched coffee—but he is losing that beautiful equanimity and enthusiasm which made him so attractive.

"I cannot understand these people," he said to me, soon after his adventure with the "boys." "Such a compound of devotion and irreverence, meanness and generosity, cunning and childlike openness was never seen. When I give Holy Communion with you, sir, on Sunday morning, my heart melts at the seraphic tenderness with which they approach the altar. That striking of the breast, that eager look on their faces, and that 'Cead milé failté, O Thierna!'[2] make me bless God for such a people; but then they appear to be waiting for the last words of the *De profundis*, to jump up and run from the church as if in a panic. I can understand now

[2] "A hundred thousand welcomes, Lord."

how *extemplo* came to mean *in a hurry*, for if the roof were falling they could not rush from the building more promptly. Then an old woman will haggle over sixpence in buying a pair of chickens, and then come to you the following day and offer you in a stocking all she had saved in this world. I give them up. They are unintelligible."

From which I perceive that our good schoolmaster, experience, is trying the rod on this most hopeful and promising pupil.

"I hope you did not perceive any such abrupt and sudden contrasts in your protégé, Jem Deady," I said. "He has realized your ideas of a nineteenth century *Goban Saor*."[3]

He laughed loudly.

"There's no use in talking," he said. I notice he is coming down gradually from his polished periods to our village colloquialisms.

"Thou shalt lower to their level"—God forbid! 'Twas bad enough with myself; but with this bright, accomplished fellow, 'twould be too bad. He then told me with delight and chagrin, rage and laughter, his experiences with Jem.

It would appear that he made a solemn contract with this architect to stop the leak and restore the wall in St. Joseph's Chapel for twenty-five shillings. "'Twas too little," said Jem, "but what can you do with a gintleman that doesn't know a trowel from a spade." All materials were to be found by the contractor.

On Monday afternoon there was a knock at Father Letheby's door, and Jem was announced.

"Well, Jem," said Father Letheby, cheerfully, "getting on with the job?"

"Yes, your reverence, getting on grand," said Jem. "But I come to you about the laddher."

"The-e ladder?" echoed Father Letheby.

"Yes, your reverence," echoed Jem confidentially, "the laddher to get up on the roof, you know."

"But I understood you to say that you were getting through with this little job."

[3] A famous Irish architect.

"Oh, of course, your reverence, we're getting through the preliminaries; but I must get on the roof, you know."

"I presume so," said Father Letheby, a little nettled, "and why don't you go there?"

"Does your reverence take me for an aigle, and want me to fly?"

"Well, not exactly," said Father Letheby, with a slight touch of flattery and sarcasm, "I am more disposed to take you for a nightingale!"

"Well, then, your reverence," said Jem, melting under the happy allusion, "a gintleman of your grate expayrince in building should know that, of all things else, a laddher is the wan thing necessary."

"Then you expect me to construct a ladder for your convenience?"

"Oh, not at all, your reverence; but if you gave me a little note up to the 'Great House,' I'd have it down while you'd be saying 'trapsticks.'"

There were some reasons why it was not at all desirable that he should ask favors from the "Great House;" but there was no help, and Jem got the letter.

"Now, this is all you require," said Father Letheby, with determination.

"That is all," said Jem. "Do you think I'd be throubling your reverence every minit. Long life to your reverence. May you be spared long in the parish."

About four o'clock that afternoon, Father Letheby was startled by a sudden commotion in the village. All the dogs were barking, and there are as many dogs in Kilronan as in Constantinople, and they are just as vicious; all the women were at the doors, rubbing their hands in their aprons; and the village loafers were all turned towards where a solemn procession was moving through the street. First came a gang of youngsters, singing: "Sure, We're the Boys of Wexford," then a popular ditty; then came two laborers, dragging along a ladder with as much show of expended energy as if it were a piece of heavy ordnance; then the cart on which the ladder was placed; then two more laborers behind, making

desperate efforts to second the arduous endeavors of their mates in front; then a squadron of bare-legged girls, trying to keep the hair out of their eyes; and finally, the captain of the expedition, Jem Deady, leisurely walking along, with his hands in his pockets, a wheaten straw in his mouth, whilst he looked from cabin to cabin to receive the admiration of the villagers. It was expressed in various ways:

"Wisha, thin, Jem, 'tis you're the divil painted."

"Where is he taking it?"

"To the chapel!"

"Wisha, thin, I thought the priests had some sinse."

"Whisht, 'uman, he's come around the new cojutor and got a job."

"Th' ould job?"

"Th' ould job!"

"Wisha, God help his poor wife now. 'Tis she'll suffer," etc.

The men made desperate efforts as they passed Father Letheby's windows. He looked on hopelessly, as you look at a charade of which you have not got the key.

At six o'clock there was a deputation at the door, consisting of four laborers and the owner of the cart.

"We come for our day's hire, your reverence," said the foreman, unabashed.

"Oh, indeed," said Father Letheby, "I am not aware that you are in my employment."

"We dhrew the laddher down from the Great House to the chapel; and I may tell your reverence 'twas a tough job. I wouldn't do it again for five shillings."

"Nor I, ayther."

"Nor I, ayther."

"Nor I, ayther, begor."

"Well, look here," said Father Letheby, "I'm not going to submit to this infamous extortion. I didn't employ you, and I acknowledge no responsibility whatsoever."

"That manes you won't pay us, your reverence?" said the foreman, in a free translation.

"Precisely," said Father Letheby, closing the door abruptly.

He heard them murmuring and threatening outside, but took no notice of them. Later in the evening he took his usual stroll. He found these fellows loafing around the public house. They had been denouncing him vigorously, and occasionally a Parthian shaft came after him:

"Begor, 'tis quare, sure enough."

"Begor, we thought the priests couldn't do any wrong."

But when he turned the corner he met a good deal of sympathy:

"Wisha, begor, 'tis your reverence was wanted to tache these blackguards a lesson."

"Wisha, 'twas God sent you," etc., etc.

Now, one shilling would have given these fellows lashings of porter, and secured their everlasting fealty and an unlimited amount of popularity. I told him so.

"Never," he said, drawing back his head, and with flashing eyes, "I shall never lend myself to so demoralizing a practice. We must get these people out of the mire."

The next day, he thought he was bound to see how Jem was progressing with his contract. He went down to the little church and passed into the sacristy, whence he had a clear view of the roof of St. Joseph's Chapel. Jem was there, leisurely doing nothing, and on the graveyard wall were eight men, young and old, surveying the work and offering sundry valuable suggestions. They took this shape:

"Wisha, Jem, take the world aisy. You're killing yerself, man."

"What a pity he's lost his wice (voice); sure 'twas he was able to rise a song."

"Dey say," interjected a young ragamuffin, "dat Fader Letheby is going to take Simon Barry into his new choir. Simon is a tinner, and Jem is only a bannitone."

"Hould your tongue, you spalpeen," said a grown man, "Jem can sing as well as twinty Simons, dat is if he could only wet his whistle."

"Thry dat grand song, Jem, 'Tis Years Since Last We Met.'"

"No, no," said the chorus, "give us 'Larry McGee.'"

"Wisha, byes, wouldn't wan of ye run over to Mrs. Haley's for a pint. 'Tis mighty dhry up here."

"Here ye are," said the chorus, chipping in and making up the requisite "tuppence." "Don't be long about it, ye young ruffian."

"But what about the pledge, Jem?" asked a conscientious spectator. "Shure your time isn't up yet."

"'Tis up long ago," cried another. "'Twas three months yesterday since he took the pledge."

"Byes," said Jem, who was troubled at the possible scandal he was about to give, "I promised not to dhrink in a public house; and shure this isn't a public house, glory be to God!"

They took off their hats reverently; and then the pint came, was taken up the ladder with great care and solemnity, and a few minutes after, Father Letheby heard:

"What is it going to be, byes? I've left me music on the pianney!"

"'Larry McGee!' 'Larry McGee!' No. No. 'Tis Yares Since Last——'. No. No. 'The Byes of Wexford.'"

"Byes, I think the majority is in favor of 'Larry McGee.'—Here's to yer health!"

And then came floating from the roof in various quavers and semi-quavers and grace-notes the following, which is all Father Letheby can remember:

I—in the town of Kilkinny lived Larry McGee,
Oh—oh the divil's own boy at divarshion was he;
He—he had a donkey, a pig, but he hadn't a wife,
His cabin was dreary, and wretched his life.

Then the notes came wavering and fitful, as the wind took them up, and carried them struggling over the moorland; and all that Father Letheby could hear was about a certain Miss Brady, who was reared up a lady, and who was requested to accept the name of Mrs. McGee. This suit must have been successful, because, as the wind lulled down, the words came clearly:

Sure the chickens was roasted—the praties was biled,
They were all in their jackets, for fear they'd be spiled;
And the neighbors came flockin', for to fling up the stockin',
And dance at the weddin' of Larry McGee.

It was interesting; but Father Letheby's temper was rising with the undulations of the song. He came out into the graveyard, and there was a stampede of the spectators. Jem was lifting the porter to his lips, and looked down calmly and philosophically at the young priest.

"Mr. Deady," said the latter, putting on his strongest accent, "I do not think I engaged you to entertain the village with your vocal powers, much as I esteem them. I engaged you to work—to do honest work for honest wages."

"Begor," said the unabashed Jem, "if I was a Turk, or a Armaynian, I'd be allowed to ate my dinner."

"But this is not your dinner hour!"

"Twelve to wan is the dinner hour, except when I dines at the Great House, whin, for my convaynience, they puts it off till aight."

It was a sly cut at Father Letheby, and he felt it.

"And your dinner, I presume, is the usual quantity of filthy porter, such as I see represented in your hand."

"It is, your reverence, excep' whin I dines with the Captain. Den we haves roast beef and champagne."

All this Father Letheby told me, with a look of puzzled anger, and with many exclamations.

"I never saw such a people;" "I'll never understand them;" etc. His magnificent impetuosity again.

"Tell me," I said, for he had given me most cordially the privilege of speaking freely, "do you make your meditation regularly?"

"Well, I do," he replied, "in a kind of way."

"Because," I went on to say, "apart from the spiritual advantages it affords, that closing of our eyes daily and looking steadily into ourselves is a wonderfully soothing process. It is solitude—and solitude is the mother-country of the strong. It is astonishing what an amount of irritation is poured from external objects through the windows of the soul—on the retina, where they appear to be focussed, and then turned like a burning-glass on the naked nerves of the soul. To shut one's eyes and turn the thoughts inward is like sleep, and, like sleep, gives strength and peace. Now, would you accept from me a subject of meditation?"

"Willingly, sir," he said, like a child.

"All that you want to be perfect is to curb your impetuosity. I notice it everywhere. Probably it is natural; probably it is accentuated by your residence in feverish cities. Now, I have a right to give an advice on this matter, for I got it and took it myself. When I was as young as you I said Mass in twenty minutes, and said the Office in forty minutes. How? Because I slurred over words, spoke to the Almighty as a ballad-singer, and for a few years went through these awful and sacred duties without ever resting or dwelling on their sublime signification. One day a holy old priest said to me:

"'Father, would you kindly give me an easy translation of the first stanza of the hymn for Terce?'

"I was completely at sea. He saw it.

"'Ah, never mind. But what means *factus sum, sicut uter in pruina?* You say it every day nearly.'

"I couldn't tell him.

"'*Herodii domus dux est eorum.* What is that?' I made a feeble attempt here, and translated boldly: 'The house of Herod is their leader.'

"The venerable man looked smilingly at me; and then asked me to look up my Bible. I did, and found that I had been speaking an unknown language to Almighty God for years, and I called it prayer."

Father Letheby looked humbled. He said: "True, Father, I fear; and if you had to say the entire Office, commencing Matins at eleven o'clock at night; or if you had to crush Vespers and Compline, under the light of a street-lamp, into the ten minutes before twelve o'clock, you'd see the absurdity of the whole thing more clearly. A strictly conscientious confrère of mine in England used always commence Prime about ten o'clock at night; but then he always lighted a candle, for consistency, before he uttered *Jam lucis orto sidere.* It is a wonder we were never taught the very translation of the psalms in college."

"Well, we're wandering. But set apart, hic et nunc, a half-hour for Matins and Lauds; twenty minutes for the Small

Hours; a quarter of an hour for Vespers and Compline; and take up no other duty until that time has expired. Then never say your Office from memory, even the parts you know best. Read every line from your Breviary. It is not my advice, but that of St. Charles Borromeo. Take half an hour for the celebration of Mass. It will be difficult at first, but it will come all right. Lastly, train yourself to walk slowly and speak slowly and deliberately—"

"You are clipping my wings, Father," said he, "and putting soles of lead on my feet."

"Did you ever hear of Michael Montaigne?" I said.

"Yes. But that's all I know about him."

"Quite enough, indeed. He hardly improves on acquaintance. But his father trained himself to wear leaden shoes in order that he might leap the higher. That's what I want from you. But where's this we were? Oh, yes! You must take these poor people more easily. You cannot undo in a day the operations of three hundred years—"

"Yes, but look how these people spring into the very van of civilization when they go to England or America. Why, they seem to assume at once all the graces of the higher life."

"Precisely—the eternal question of environment. But under our circumstances we must be infinitely patient."

"What vexes me most," said Father Letheby, "is that we have here the material of saints; and yet—look now at that wretched Deady! I don't mind his insolence, but the shifty dishonesty of the fellow."

"Let him alone! By this time he is stung with remorse for what he said. Then he'll make a general confession to his wife. She'll flay him with her tongue for having dared to say a disrespectful word to God's minister. Then he'll go on a desperate spree for a week to stifle conscience, during which orgies he'll beat his wife black and blue; finally, he'll come to you, sick, humbled, and repentant, to apologize and take the pledge for life again. That's the programme"

"'Tis pitiful," said the young priest.

But the following Sunday he recovered all his lost pres-

tige and secured immortal fame at the football match between the "Holy Terrors" of Kilronan and the "Wolfe Tones" of Moydore. For, being asked to "kick off" by these athletes, he sent the ball up in a straight line seventy or eighty feet, and it struck the ground just three feet away from where he stood. There was a shout of acclamation from the whole field, which became a roar of unbounded enthusiasm when he sent the ball flying in a parabola, not six feet from the ground, and right to the hurdles that marked the opposite goal. The Kilronan men were wild about their young curate, and under his eye they beat their opponents hollow; and one admirer, leaning heavily on his *caman* was heard to say:

"My God, if he'd only lade us!"

THE BIBLE AS A FACTOR IN THE EDUCATION OF CHILDREN.

I.

OF late years greater interest than ever before has been manifested in the various methods of educating children. The mind of the child is being studied scientifically. Thoroughly equipped departments of child pedagogy have been established in many of the great universities. Therein apparatus have been set up and practical tests have been made whereby the intellectual capabilities of the child are drawn out, and the faculties of the mind are developed by a process of eliciting spontaneous activity, in place of being forced to take in varied knowledge through the memory alone.

Whilst our parochial schools have, in most cases, striven to keep pace with this remarkable advance in method of instruction, and have applied it to the different branches of primary education, they have not, I believe, given sufficient attention to a branch of study as important in its practical aspect as mathematics, and as useful as a means of culture as the acquisition of a knowledge of drawing. The branch to which I refer is Bible study. I am aware that in the seventh and eighth grade class-rooms of many schools there is taught a

book called Bible history. These Bible histories are for the most part dull reading; their illustrations are devoid of the elements which develop good taste or make the subject-matter attractive; whilst from the Bible position, which they purport to summarize and present in a more popular form, they are in many cases worthless, because they are unreal. Thus it happens that the history and literature of Israel, so full of charming and useful interest, becomes a matter of indifference, and often aversion, to men and women in later life. The method followed by the instructors is usually as bad as the text-book. The pupils are compelled to learn two or three pages, and then to give merely a memory recitation. Nothing is truly realized. The ideas, customs, and the lands of the distant East are so very different from those of the West, that a narrative of an Oriental scene or event without a geographical, historical, or ethnological commentary is almost unintelligible. If the instructors, as may be the case, are unable to give such a commentary, the Bible history becomes to the pupils something unreal, and so is either quickly forgotten, or retained as a mass of facts without producing practical results.

The text-book which I should advocate is parts of the Bible itself, or a book containing selections taken literally from the Bible. The advantages to be derived are many. From its earliest years the child would be taught to use the Bible itself. In the minds of many people is the notion that the Scripture is a devotional book only—a sort of a very large prayer-book. "It has been hedged around with awe, as if the use of it, except in solemn circumstances and with devotional feeling, was a sin against the Holy Spirit."[1] The consequence is that it is approached with sentimentally reverential feelings that are disastrous. Around the book is thrown a veil of mystery that it should not possess. But when acquaintance has been made with it in childhood, and when years of usage have made its contents familiar, then will genuine reverence for the marvelous book increase as the days of reading go by, and in the time of sorrow it will become a means of sure relief, for it will then convey to the soul in a living voice the consoling words of God.

[1] Briggs' *Biblical Study*.

II.

The Bible possesses in an eminent degree three qualities which exercise their relative influence in the education of children. These qualities are the intellectual, the æsthetic, and the moral element of the Sacred Text. The Bible contains ideas the most suggestive, for "it has to deal with the secrets of life and death, of God and man, of this world and other worlds."[2] "Its themes are the central themes, which are inextricably entwined in all knowledge. Into its channels every other study pours its supply, as all the brooks and rivers flow into the ocean."[3] But it is the æsthetic quality of the Bible which deserves the special attention of the educator of the young. The result of this quality is culture; by which I mean a true perception of the beautiful and a consequent refinement of taste and expression. From it I exclude the extreme form of epicurean refinement which makes "men live in a dreamland of poesy, and in the consciousness of their inability to help forward any good cause, content themselves with criticism, which unsettles conviction and weakens the zest for action."[4] It is against this kind of realization of culture that the objections heard everywhere are raised. It is against an effeminacy of character. Culture is, in reality, a correct appreciation of God's handiwork. It brings into view the beauty that is hidden in the blade of grass, and makes one always seem to be in closest contact with whatever is beautiful in life. It is true that this capability of perceiving the beautiful, and of expressing in words that perception, has in the old system of education been sought and acquired by a careful study of the languages and literature of Greece, yet it need not for that reason be ignored that the literature of Israel is a most efficient means to the same end also. In a child whose mind is just opening to receive impressions from any source, the æsthetic faculty may be aroused and made to develop by leading it to the contemplation of nature. The world around, when rightly seen, is truly beautiful. "For

[2] Briggs: *op. cit.*

[3] *Ibid.*

[4] Spalding: *Things of the Mind.*

prolonged entertainment no picture can be compared with the wealth of interest which may be found in the poorest field or blossoms in the narrowest copse. As suggestive of supernatural power, the passing away of a fitful cloud or opening of dawn are in their change and mystery more pregnant than any pictures. A child would receive a religious lesson from a flower more willingly than from a print of one, and might be taught to understand the Nineteenth Psalm on a starry night better than by diagrams of the constellations."[5] As a first suggestion, however, to the appreciation of the beautiful in nature, the Old Testament literature, and especially its poetry, might be used. The Hebrew poet entered into closest communion with the external world. In his mind the spirit of God permeated everything. "The solitude and awfulness of the desert; the towering mountains and intervening valleys; the long, silent streams and grass-covered meadows; then the storms that swept over the hills and rumbled down into the plains, were replete with suggestions of the power and fury of nature and, to the Eastern mind, of nature's God."[6] In the Psalm literature especially is the continuous contact with nature plainly indicated. Every phenomenon is referred to. Thus, in the Twenty-ninth Psalm have we an ode of the Thunderstorm. "The body of the ode has the 'Voice of Jehovah' for its refrain; it is the realization of a thunderstorm rising in the waters to the north, passing overhead with every form of violence, and dying away over the wilderness to the south, until all nature has become again a hymn of praise to its Maker."[7]

> The voice of Jehovah is upon the waters,
> The God of glory thunders.
> Jehovah is upon the great waters,
> The voice of Jehovah is with great power.
> The voice of Jehovah is with majesty.
> The voice of Jehovah breaks the cedars;
> Yea, Jehovah breaks in pieces the cedars of Lebanon.

Again, the One-hundred-and-fourth Psalm is a manifestation of the wonderful variety and beauty of nature. The external

[5] Ruskin: *Modern Painters*, V.
[6] Goodwin: *Hebrew Poetry.*
[7] Moulton: *Literary Study of the Bible.*

universe "is presented as the tabernacle of God; its tent-pole reaches from the waters that are below to the waters that are above the firmament; the heavens are the stretched curtains of the tent; the winds are His messengers, and light is but the garment in which He veils Himself from our gaze. God appears as the Creator of this universe; at a signal from Him the curtain of the chaotic deep was withdrawn and the world revolved itself into an orderly vicissitude of mountain and valley and stream, of fowl singing among branches that overhung the waters where wild beasts quench their thirst, of earth sending up grass for cattle, and bread that gives man strength, and wine and oil to gladden his spirits."[8]

He sends forth springs into the valleys,
Between the mountain do they make their course;
They give drink to every beast of the plain,
The wild beasts quench their thirst;
The trees of Jehovah have their fill,
The cedars of Lebanon which he planted,
Wherein the birds make their nests;
The stork—her house is on the fir trees,
Upon them dwell the birds of heaven,
From among the branches do they sing.

This entire song, the One-hundred-and-fourth Psalm, should be carefully read and studied. It is one of the most beautiful poems ever penned, and even in an English dress the wondrous charm is there still. It seems to bring clearly before the mind's sight all that there is in the world; every line is suggestive of the open air, the bright sunshine, and the gleam of the mountain torrents. It is a song that assuredly opens up a line of thought, for there is brought to us an idea of the massiveness and of the overwhelming grandeur of the visible world, and the smallness of man who, amidst all the scenes of beauty around him, only seems to care for himself as he goes forth to his work in the morning and to his labor until evening. Nature is also made to convey deep moral lessons. A truth is clothed in figures taken from the material world around, and thus tends to make that material world suggestive of the highest thoughts.

[8] Moulton: *ibid.*

Thus there is written in the Book of Ecclesiastes:

Remember now thy Creator in the days of youth,
While the evil days come not nor the years draw nigh
When thou shalt say I have no pleasure in them.
While the sun or the light or the moon or the stars, be not darkened,
Nor the clouds return after the rain;
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the window be darkened;
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of music shall be brought low;
Also when they shall be afraid of that which is high, and fears shall be in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail;
Because man goeth to his long home,
And the mourners go about the street:
Or ever the silver cord be broken,
Or the pitcher be broken at the well,
Or the wheel broken at the cistern.

In these few verses the helplessness of old age is set forth vividly. Nature is still bright and cheerful, the birds sing sweetly in the trees, the brilliant light of day penetrates everywhere, but the eyes of the aged cannot see the glory of the sun any more. Now and then a little happiness enters, but the clouds gather again as they do after the rain has fallen. Nature and human life are here combined and then contrasted. Yet there is a difference between man and the world,—"the dust shall return to the earth as it was, and the spirit shall return to God who gave it." But although ideas are essential to the development of the æsthetic faculty of children, yet for the acquisition of culture suitable words are no less necessary. Beautiful thoughts should be expressed in beautiful words. Now, although the Bible was originally written in Oriental languages and in the language of the Greeks, yet it has been translated wonderfully well into English. There is a simplicity about the translation that enables the youngest child to understand it. Then the words, too, are for the greater part of pure Anglo-Saxon, so that the rendition is

strong and forcible. Along with this also there is such an arrangement of words that a rhythmical and musical effect is produced. This may be seen from the opening verses of the Forty-sixth Psalm:

> God is our refuge and strength,
> A very pleasant help in trouble,
> Therefore shall we not fear though the earth change,
> And though the mountains be moved in the heart of the seas:
> Though the waters thereof roar and be troubled,
> Though the mountains shake with swelling thereof,
> The Lord of hosts is with us;
> The God of Jacob is our refuge.

The study of a work such as this cannot but mould the speech of the student. Ruskin, Newman, and many other writers of prose and poetry, acknowledge the great debt they owe to the Bible for the power they have over pure and idiomatic English. It is, indeed, a well undefiled. It is true that, especially in the Old Testament part, it contains many words obsolete now; yet as a whole, its words are such as may be read in polite society to-day. Altogether, therefore, by the continuous use of the Bible, a vocabulary of strong, pure English words is acquired, and thus means are obtained for expressing every variety of thought, in language appropriate, clear, and beautiful.

III.

It may seem superfluous to indicate the use of the Bible as a moral help for children, whose moral faculty is being trained by the use of the catechism. From the catechism they acquire a knowledge of the commandments of God, and seem to gain just as much as they would from the Bible itself. The catechism is truly a useful and necessary book. In a compact form it gives the child all that is needed in order that it may attain salvation. But it seems to me along with the catechism something more is needed. When the child is examined, it is often evident that the catechism is not understood at all. It has been committed to memory, it may be recited from cover to cover, but it is not known. The reason of this is that it is a book for the intellect mainly; it does not appeal sufficiently

to the will. It is something like a series of formulas without vitality, and remaining in the mind unrealized. It is true that in after-life the words of the catechism stand out in the memory, but they are like words of warning, full of terror and often nothing more. By means of the Bible the same lessons are taught, but in a different way. As a text-book it does not appeal to one faculty, but to the whole soul. Its lessons, therefore, are thoroughly alive. It teaches, indeed, by precept; but it teaches, too, much more forcibly by historical examples. Thus in a most beautiful manner—in a manner and in words every child can understand—is the lesson of forgiveness of injuries and of true brotherly love taught in the story of Joseph. Again, is the necessity of having true sorrow for one's sins indicated by the story of David's repentance. The story of the forty years' wandering in the desert seems also to be the story of a soul wandering here on this earth. Temptations, falls, rising again, hopelessness, then joyous confidence in the saving power of God, are manifested in that tale. The entire Bible is a striking lesson in morals, the Old Testament being purified and explained by the New. The Bible, therefore, should be used as a commentary on the catechism, without leaving the impression that it is a book inferior in authority to the catechism, for the Bible is the Book of God, and the catechism is only a book of instruction. By thus making use of the two books a new interest would be awakened, and religion would become something real.

But in addition to being a means for rightly understanding the catechism, there is another and a far greater advantage to be derived from a study of the Bible. To the grown-up man and woman there is a strangeness about our social life. This strangeness is apparent also to children in their dealings with one another. There is everywhere a ceaseless competition—"a keen struggle for employment and the means of existence; there is want, failure, and misery on every side."[9] Everywhere are educated men and women laboring hard day after day, seeing success as a phantom eluding them always, and dying as they have lived, forgotten and alone. Everywhere, too, are

[9] Kidd: *Social Evolution.*

seen those whose life is seared and stained with all that reason declares to be utterly wrong, succeeding in all they undertake, crushing out those who may be in their way, caring nothing for the multitudes whose lives are one long series of misfortunes, of sorrow and physical agony, and finally being carried to the grave amid the acclamations of thousands in honor and renown. Now, the Bible being a World's Book, pictures society and individuals as they are. There is, therefore, a manifestation in it of the good and the bad,—of the men who have succeeded and of those who have failed. The Book of Job narrates the history of a good man who helped his neighbors, whose life was unstained, yet who encountered calamities, and whose old age seemed about to go down in sorrow to the grave. But for this olden patriarch, and for others too, there is held out a hope not given by reason, but by a Providence that watches tenderly over all. Not even a single sparrow falls to the ground without His knowledge. This doctrine of Divine Providence is assuredly one that should be taught the child at the very beginning of its intellectual life; for it is one that an acquaintance with the world seems to shatter first, and so in later life it is very difficult of rational acceptation. Finally, the Bible, and in particular the New Testament, is a text-book of the natural virtues. Moses is said to have been the meekest of men, and Christ was the first gentleman of the world. Newman,[10] in a qualifying manner, defines a gentleman to be one who never inflicts pain. He is, therefore, one who is always considerate of the beliefs and of the feelings of others. He is modest and charitable, never mean nor little, always conducting himself as if the eyes of everyone were upon him. He is in fact an incarnation of St. Paul's idea of charity, that is—patient and meek, humble and single-minded, disinterested, contented, and persevering. These are some of the qualities to be acquired by study of the Bible. They bring about a regeneration of the whole soul. The Bible, therefore, is a book most conducive to the liberal education of children. It opens up a new world to them; it brings large and heavily laden ideas into their minds—ideas that are most

[10] *Idea of a University.*

conducive to intellectual development. It enables them also to realize the magnitude and the variety and the beauty of the natural world, to learn a lesson from the tiniest flower, to notice the wonderful mechanism of the smallest insect. It trains their wills, makes them ever seek for that which is the highest good, and instinctively turn away from that which is bad. It is a means for enabling them to give out their ideas in fitting words and for accommodating themselves to society, and thus be the means of bringing pleasure and happiness into a world sadly in need of them.

Chicago, Ills. ENEAS B. GOODWIN.

Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII.

Epistola de Rosario Mariali.

Ad Patriarchas, Primates, Archiepiscopos, Episcopos, Aliosque Locorum Ordinarios Pacem et Communionem cum Apostolica Sede habentes.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Diuturni temporis spatium animo respicientes, quod in Pontificatu maximo, Deo sic volente, transegimus, facere non possumus quin fateamur Nos, licet meritis impares, divinae Providentiae praesidium expertos fuisse praesentissimum. Id vero praecipue tribuendum censemus coniunctis precibus, adeoque validissimis, quae, ut olim pro Petro, ita nunc pro Nobis non intermisse funduntur ab Ecclesia universa. Primum igitur bonorum omnium largitori Deo grates habemus maximas, acceptaque ab eo singula, quamdiu vita suppeditet, mente animoque tuebimur. Deinde subit materni patrocinii augustae caeli Reginae dulcis recordatio; eamque pariter

memoriam gratiis agendis celebrandisque beneficiis pie inviolateque servabimus. Ab ipsa enim, tamquam uberrimo ductu, caelestium gratiarum haustus derivantur: eius *in manibus sunt thesauri miserationum Domini:*[1] *Vult illam Deus bonorum omnium esse principium.*[2] In huius tenerae Matris amore, quem fovere assidue atque in dies augere studuimus, certo speramus obire posse ultimum diem. Iamdudum autem cupientes, societatis humanae salutem in aucto Virginis cultu, tamquam praevalida in arce collocare, nunquam destitimus *Marialis Rosarii* consuetudinem inter Christi fideles promovere, datis in eam rem Encyclicis Litteris iam inde a kalendis Septembribus anni MDCCCLXXXIII, editisque decretis, ut probe nostis, haud semel. Cumque Dei miserantis consilio liceat Nobis huius quoque anni adventantem cernere mensem Octobrem, quem caelesti Reginae a Rosario sacrum dicatumque esse alias decrevimus, nolumus a compellandis vobis abstinere; omniaque paucis complexi quae ad eius precationis genus provehendum huc usque gessimus, rei fastigium imponemus novissimo documento, quo et studium Nostrum ac voluntas in laudatam cultus Mariani formam pateat luculentius, et fidelium excitetur ardor sanctissimae illius consuetudinis pie integreque servandae.

Constanti igitur acti desiderio ut apud christianum populum de Rosarii Marialis vi ac dignitate constaret, memoratâ primum caelesti potius quam humana eius precationis origine, ostendimus, admirabile sertum ex angelico preconio consertum, interiectâ oratione dominica, cum meditationis officio coniunctum, supplicandi genus praestantissimum esse et ad immortalis praesertim vitae adeptionem maxime frugiferum; quippe praeter ipsam excellentiam precum exhibeat et idoneum fidei praesidium et insigne specimen virtutis per mysteria ad contemplandum proposita; rem esse praeterea usu facilem et populi ingenio accommodatam, cui ex commentatione Nazarethanae Familiae offeratur domesticae societatis omnino perfecta species; eius idcirco virtutem christianum populum numquam non expertum fuisse saluberrimam.

[1] S. Io. Dam. ser. I, de nativ. Virg.

[2] S. Ir., c. Valen. l. III, c. 33.

His praecipue rationibus atque adhortatione multiplici sacratissimi Rosarii formulam persequuti, augendae insuper eius maiestati per ampliorem cultum, Decessorum Nostrorum vestigiis inhaerentes, animum adiecimus. Etenim quemadmodum Xystus V fel. rec. antiquam recitandi Rosarii consuetudinem approbavit, et Gregorius XIII festum dedicavit eidem titulo diem, quem deinde Clemens VIII inscripsit martyrologio, Clemens XI iussit ab universa Ecclesia retineri, Benedictus XIII Breviario romano inseruit, ita Nos in perenne testimonium propensae Nostrae voluntatis erga hoc pietatis genus, eamdem solemnitatem cum suo officio in universa Ecclesia celebrari mandavimus ritu duplici secundae classis; solidum Octobrem huic religioni sacrum esse voluimus; denique praecepimus ut in Litaniis Lauretanis adderetur invocatio: *Regina sacratissimi Rosarii*, quasi augurium victoriae ex praesenti dimicatione referendae.

Illud reliquum erat ut moneremus, plurimum pretii atque utilitatis accedere Rosario Mariali ex privilegiorum ac iurium copia, quibus ornatur, in primisque ex thesauro, quo fruitur, indulgentiarum amplissimo. Quo quidem beneficio ditescere quanti omnium intersit qui de sua sint salute solliciti, facili negotio intelligi potest. Agitur enim de remissione consequenda, sive ex toto sive ex parte, temporalis poenae, etiam amotâ culpâ, luendae aut in praesenti vita aut in altera. Dives nimirum thesaurus, Christi Deiparae ac Sanctorum meritis comparatus, cui iure Clemens VI Decessor Noster aptabat verba illa Sapientiae: *Infinitus thesaurus est hominibus: quo qui usi sunt, participes facti sunt amicitiae Dei.* (VII, 14.) Iam Romani Pontifices, suprema, qua divinitus pollent, usi potestate, Sodalibus Marianis a sacratissimo Rosario atque hoc pie recitantibus huiusmodi gratiarum fontes recluserunt uberrimos.

Itaque Nos etiam, rati his beneficiis atque indulgentiis Marialem coronam pulchrius collucere, quasi gemmis distinctam nobilissimis, consilium, diu mente versatum, maturavimus edendae *Constitutionis* de iuribus, privilegiis, indulgentiis, quibus Sodalitates a sacratissimo Rosario perfruantur. Haec autem Nostra *Constitutio* testimonium amoris esto, erga augustissimam Dei Matrem, et Christi fidelibus universis incitamenta simul

et praemia pietatis exhibeat, ut hora vitae suprema possint ipsius ope relevari in eiusque gremio suavissime conquiescere.

Haec ex animo Deum Optimum Maximum, per sacratissimi Rosarii Reginam, adprecati; caelestium bonorum auspicium et pignus vobis, Venerabiles Fratres, clero ac populo uniuscuiusque vestrum curae concredito, Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die v Septembris MDCCCXCVIII, Pontificatus Nostri anno vicesimo primo.

LEO PP. XIII.

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIUM.

Litterae Apostolicae in confirmationem Constitutionum Societatis Iesu de doctrina S. Thomae Aquinatis profitenda.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Gravissime Nos, pro apostolico officio, infesta Ecclesiae tempora atque humanae societatis in maximis rebus quasi naufragium, sub ipsa pontificatus exordia, reputantes, praecipuam tanti exitii causam in eo agnovimus quod certis iis principiis institutisque, quibus ad christianam fidem munitur via, neglectis passim et prope contemptis, libido invaluisset novarum rerum, quae, per speciem progredientis doctrinae, sapientiae a Deo traditae obsisteret et repugnaret. Neque ita laboriosum fuit opportuna indicare remedia, fontes nimirum germanae doctrinae male desertos repeti oportere. Id Nos primum litteris datis encyclicis *Aeterni Patris* praestitimus; pluribus deinde auctoritatis Nostrae actis, atque privatis etiam cum Episcopis et moderatoribus religiosorum Ordinum colloquiis idem saepius confirmavimus, deliberatum Nobis esse et constitutum doctrinam Sancti Thomae Aquinatis in scholas omnes revocare; eam nempe doctrinam quam ample Romanorum Pontificum sacrorumque Conciliorum laudes commendant, et qua, suffragante saeculorum voce, nihil solidius possit aut fructuosius optari. — Rem Nos moliri et negotii et laboris plenam omnino intel-

leximus, quum tanti referret quanti graviorum disciplinarum poene omnium instaurare rationem: eam tamen maturare et urgere contendimus, opera etiam Ordinum religiosorum valde confisi, quorum explorata virtus nihil profecto neque ingenio neque viribus parceret ad consilia Nostra iuvanda et perficienda. Quo quidem in numero deesse non poterat inclyta Societas Iesu, quippe quae et late pateat in Ecclesia et studiis deditam iuventutem suopte praescripto habeat excolendam: alebantque in Nobis expectationem non modo perpetua testimonia summae eius pietatis in hanc Apostolicam Sedem, sed propriae ipsius sacratae leges, quibus alumni sapientiam Aquinatis persequi et profiteri tenentur.—Ea igitur mente ut Societas Iesu in proposito tam praeclaro fidelissime constet, atque locum cum primis teneat in ea, cui tantopere studemus, doctrina vera tuenda et propaganda, visum est easdem Societatis leges, prout in Constitutionibus Ignatii Patris, in decretis Congregationum generalium, in mandatis Praepositorum habentur, in summam quamdam conferre, easque firmas atque in perpetuum ratas suprema auctoritate Nostra declarare. Quo etiam fiet ut, si quae forte speciosae causae vel inductae consuetudinis aliqua ex parte contrariae, vel minus rectae interpretationis resideant, eis penitus sublatis, regula et norma statuatur a Nobis certa, stabilis, definita.

Quod primum est, idque omnibus probe notum, sic insignis ille Societatis auctor crebris Constitutionum locis decrevit, sequendam in unaquaque disciplina doctrinam solidam et securam, atque etiam *securiorem et magis approbatam* (Const. p. IV, c. V, § 4): quod pluries redit ipsum per decreta et iussa tum Congregationum tum Praepositorum rite affirmatum. Hoc autem amplius ille praecepit, ut doctrina, quam sequeretur Societas, una eademque esset apud omnes atque in omni munerum perfunctione. *Idem sapiamus, idem, quoad eius fieri possit, dicamus omnes, iuxta Apostolum. Doctrinae igitur differentes non admittantur, nec verbo in concionibus vel lectionibus publicis, nec scriptis libris* (Ib. p. III, c. I, § 18); item: *Patres deputati ex variis nationibus pro libro de ratione studiorum recognoscendo, quum de delectu opinionum primo loco tractandum censuissent, ac tamquam fundamentum proposuissent*

doctrinam Societatis esse debere uniformem, securam et solidam, iuxta Constitutiones . . . (Congr. V, decret. 56). Quae quidem uniformis doctrinae praeceptio non eo circumscribi putanda est, ut sententias tantummodo quae sunt in scholis communes respiciat, verum etiam ad opiniones latius pertinere de quibus catholicos inter doctores minus conveniat: *In opinionibus etiam in quibus catholici doctores variant inter se vel contrarii sunt, ut conformitas in Societate sit curandum est* (Const. p. III, c. 1, decl. O). Quando enim e lege *unius scriptoris doctrina in Societate eligenda est* (Const. p. VIII, c. I, lett. K; Congr. V, decret. 56); ideo per se apparet, opiniones item disputatas et disputabiles eo ipso praescripto contineri, quum in sententiis communibus, quocumque demum praeeunte auctore, nihil de ipsa doctrina accidat immutatum. Haec vero legifer Pater, provida mente et sancta ad altiora quaedam direxit, ut coniunctioni concordiaeque et universae quasi corporis Societatis et varia inter eius membra prospiceret: quae virtutes quanto magis necessariae sunt ad religiosi fervorem spiritus nutriendum ubertatemque salutarium fructuum gignendam, tanto facilius in varietate opinionum languent atque intereunt, quum dissimilitudo sentiendi disiunctionem saepius faciat animorum: *Iuvat ad unionem membrorum huius Societatis inter se et cum suo capite* . . . *eadem doctrina* (Const. p. X, § 9). Ad eum igitur assequendum concordiae et caritatis modum quem Societati praestituerat, optime vidit Ignatius Pater haudquaquam satis esse vulgatam probatamque regulam, opiniones dispares tolerandas, secundum illud, *in dubiis libertas*, sed necessarium opiniones tales minime haberi in Societate, easque praecise ab ipsa prohibuit. Ne cui vero hoc de uniformi doctrina praeceptum saperet durius, idem caute consuluit, ut sodalis quisque, priusquam sese votorum religione obstringeret, rogaretur, *Num paratus sit ad iudicium suum submittendum, sentiendumque ut fuerit constitutum in Societate* (Exam. c. III, § 11); quo modo iam tum optio datur eius rei eligendae quae, ex lege deinde imposita, vix tolerabilis possit videri.

Itaque longe alienum fuerit a natura scriptisque legibus Societatis, ut quis in ea talem opinandi facultatem exposcat, quali extra eam plerique potiantur. Quamvis enim de opinio-

nibus ageretur valde probabilibus atque doctos nactis patronos, quae tamen doctrinae refragentur praescriptae, eas qui sequerentur, reprehensionem quidem vitarent novitatis, temeritatis, erroris, at vero ab una illa eademque doctrinae forma tantopere desiderata et commendata, prorsus discederent. Idque deterius fieret, si eiusmodi libera opinionis copia ad ea doctrinae capita advocaretur quae Societas in Constitutionibus atque in elenchis per summos Praepositos, mandatu Congregationum generalium, confectis, iam aperte iussit ab universis admittenda esse vel improbanda; quae libertas in licentiam et culpam descisceret. Hoc legifer Pater tamquam fundamento in Societate posito, quo praeterea iudicio excellebat, certam ipse unam delegit formam doctrinae, quam, utpote maxime omnium integram et eminentem, consensione sapientum et diuturno usu comprobatam, prae ceteris ab Ecclesia laudatam, bene potuit filiis suis praescribere, eorum mentibus non modo vim afferens nullam, sed immo pabulum exhibens incorruptum et salutare; eaque fuit doctrina S. Thomae Aquinatis: *In Theologia legetur . . . doctrina scholastica Divi Thomae* (Const. p. IV, c. XIV, § 1). Fatendum sane est sanctum Fundatorem, salvo quidem de uniformi doctrina praecepto, eiusque rei causa doctrina Angelici anteposita, attamen, ut patet ex multis locis Constitutionum, suavi quadam prudentia reliquisse posteris facultatem designandae doctrinae, quam et tempus et ipsa rerum tractatio Societati aptiorem esse monerent; aeque vero fatendum, eadem posteros facultate iamdiu esse usos, atque laudatissime usos, quo plane modo decebat tanti patris filios, eius animi et virtutis heredes. Etenim in Congregatione V. generali commemorantes patres monita Constitutionum, *unius scriptoris doctrinam eligendam esse*, unanimi consensu statuerunt, *doctrinam S. Thomae in theologia scholastica tamquam solidiorem, securiorem magis approbatam et consentaneam Constitutionibus sequendam esse* (Congr. V, decr. 41), cui decreto quo plus firmitatis accederet, haec addita voluerunt: *Nostri omnino S. Thomam ut proprium doctorem habeant*, eoque amplius ut *nullus ad docendum theologiam assumatur, qui non sit vere S. Thomae doctrinae studiosus; qui vero ab eo sunt alieni, omnino removeantur* (Ib. decr. 56). Quae omnia, tam considerate et prudenter consulta,

potius quam diuturnitate exoleverint aut defluxerint, frequenter sunt singulatimque confirmata, in Congregatione praesertim XXIII, peculiari quodam decreto edito; quod quidem decretum, quum Nobis primum exhibitum est, XIV cal. dec. an. MDCCCLXXXIII, commendatione Nostra dignum habuimus, eique haec volenti animo adscripsimus: *Decretum de retinenda S. Thomae Aquinatis in scholis Societatis Iesu doctrina, quod in conventu magno Ordinis nuper habito renovatum est, valde Nobis probatur, et maxime hortamur ut diligentissime in posterum ab omnibus servetur.*

Qui porro Societatis praescriptiones de studiis perpenderit, ei perspicuum erit, doctrinam S. Thomae etiam in pholosophicis, non in theologis tantum, esse omnino sequendam. Licet enim ex regula sequendus sit in philosophia Aristoteles, philosophia S. Thomae nihil demum alia est atque aristotelea: hanc nempe Angelicus scientissime omnium interpretatus est, hanc erroribus, scriptori ethnico facile excidentibus, emendatam, christianam fecit, hac ipsemet usus est in exponenda et vindicanda catholica veritate. Hoc ipsum numeratur inter summa beneficia, quae magno Aquinati debet Ecclesia, quod christianam theologiam cum peripatetica philosophia iam tum dominante tam belle sociaverit, ut Aristotelem Christo militantem iam non adversarium habeamus (Card. Sfortia Pallavicini, *Vindicationes Soc. Iesu*, c. 24). Neque vero aliter ab eo fieri poterat, qui doctorum theologiae scholasticae extitit princeps: nam, quod omnes norunt, haec disciplina eiusmodi est, quae fontes adeat quidem proprios, doctrinas nimirum divinitus revelatas, ex eisque in rem suam omni religione et studio derivet, sed operam quoque multam adhibeat sibi philosophiae tamquam optime adiutricis, ad fidem ipsam sive tuendam sive illustrandam. Quotquot igitur Aristotelem cogitant debentque tuta via sectari, philosophiam Aquinatis amplectantur oportet: idque eo magis quod in Societate philosophiam praeceptores ita interpretari iubentur, *ut verae theologiae scholasticae, quam commendant Constitutiones, ancillari et subservire faciant* (Congr. III, can. 8), atque idcirco Aristoteleae institutionis ratio praeoptata est, quia eidem proposito melius visa sit respondere: *Quum Societas philosophiam Aristotelis, tamquam theologiae*

magis utilem amplexa sit, illi inhaerendum omnino est (Congr. XVI, decr. 36). Philosophia vero quam Societatis alumni profiteantur, nisi sit ad mentem et rationem Angelici, nequaquam subservire poterit theologiae eius scholasticae, quam omnes reapse tenentur sequi. Quod illi in primis sibi dictum habeant qui, Aristotelis interpretes vel catholicos in varias dissimilesque opiniones quum videant discedentes, integrum sibi fortasse putent quam velint opinionem assumere, nihil fere laborantes quid senserit Thomas: hoc enim ipso, ut palam est, etiam in theologia ab illo recederent, ob eamdemque causam ab ipsa deficerent *doctrina uniformi* quam legifer Pater constantissime iussit habendam. Quapropter consilio bene laudabili actum est a Congregatione XXIII, quae non ita multo post editas a nobis litteras encyclicas *Aeterni Patris* convenit, hoc etiam scripto capite: *Societas Iesu plenissimum filialis obedientiae atque assensus obsequium* (eis encyclicis litteris) *solemni ac publico testimonio manifestandum sibi esse iudicavit* (Congr. XXIII, decr. 15); eo autem totae spectabant litterae Nostrae ut S. Thomae philosophia in scholis omnibus restituta vigeret.

Neque tamen Nobis sententia est derogari quidquam de praeclaris scriptorum meritis quos Societas per aetates eduxit: isthaec immo domestica gloria retinenda conservandaque ita est, ut omnes, sodales maxime Societatis, *magni faciant et diligenter consulant probatos illos et eximios Societatis doctores quorum laus in Ecclesia est* (Ib. decr. 18). Nam virtute ut erant atque ingenio eximii, data studiosissime opera scriptis Angelici certis locis sententiam eius copiose luculenterque exposuerunt, doctrinam optima eruditionis supellectile ornaverunt, multa inde acute utiliterque ad errores refellendos novos concluserunt, iis praeterea adiectis quaecumque ab Ecclesia sunt deinceps in eodem genere vel amplius declarata vel pressius decreta; quorum solertiae fructus nemo quidem sine iactura neglexerit. At maxime vero cavendum ne forte, ex opinione qua illi floreant eximii auctores ex ipsoque studio quod impendatur eorum scriptis, potius quam adiumenta, ut propositum recte est, ad veram colendam S. Thomae doctrinam suppeditentur, aliquid oriatur quod uniformi doctrinae officiat: haec enim nullo pacto speranda erit, nisi Societatis alumni auctori

adhaereant uni, ei scilicet iam probato, de quo uno praeceptum, *sequantur S. Thomam, eumque uti proprium doctorem habeant.* Ex quo illud consequitur ut, si qua re ii ipsi auctores quos laudavimus a documentis magistri communis dissideant, nihil tunc ambigendum quae recta sit via; eamque non difficile erit tenere, propterea quod, in Documentis quae certo sunt S. Thomae, non ita fiet facile ut scriptores Societatis ab illo omnes dissentiant. Quare satis fuerit, prout postulent quaestiones, si ex illis auctoribus deligant qui cum eodem consentiant, una opera duplicem capientes utilitatem, sequi se posset Doctorem Angelicum et optimos Societatis auctores.

Nemo autem inducat in animum licere sibi illis promiscue opinionibus uti, quas forte deprehenderit in libris scriptorum Societatis eisque de moderatorum permissu editis. Praeter enim quam quod ex istis non pauci editi sunt antequam certas de studiis leges Societas constituisset, eiusmodi libertati numquam summi Praepositi non restiterunt, hoc praeterea frequenter aperteque, etiam sub haec tempora, testati, in quibusdam librorum censoribus et diligentiae plus et severitatis fuisse optandum (Ex litteris P. C. Aquaviva an. 1623, *de observanda ratione studiorum deque doctrina S. Thomae:* ex Ordinatione P. F. Piccolomini *pro studiis superioribus*, an. 1651 : ex Ordinat. P. P. Beckx, an. 1858). In quo non equidem sumus nescii, quibusdam ex locis Constitutionum aliquid veniae datum videri, atque etiam plane hoc esse affirmatum, doctrinae S. Thomae non ita Societatem habendam esse adstrictam ut *nulla prorsus in re ab eo recedere liceat* (Cong. v. decr. 59). Verum qui eosdem inter se Constitutionum locos conferat diligenter, facile intelliget, tantum abesse ut ea ipsa exceptione quidquam de legibus positis derogetur ut eaedem potius firmius consistant. Quaedam enimvero libera datur facultas, primo, *si quando vel ambigua fuerit S. Thomae sententia, vel in iis quaestionibus, quas S. Thomas non attingit* (Ib. decr. 41); in quibus ergo quaestionibus ab illo tractatis sententia eius dilucida emergat, ne in istis quidem liberum est ab eo ipso deflectere. Hic tamen illas revocare iuverit plenas iudicii cautiones, a P. C. Aquaviva datas: *Neque vero satis est binis vel ternis locis niti sparsim collectis, et per consequentias aut incon-*

venientia, vel cum violentia adductis; quasi credendum sit eam esse opinionem Sancti Viri, quia illa quomodocumque innuit aliud agens in illis locis. Verum necesse est videre quid sentiat, ubi ex professo id agit, et attente expendere quidquam cohaerenter vel dissonanter afferat cum reliquo corpore doctrinae (*De soliditate et uniformitate doctrinae*, 24 mai 1611); scilicet ne quis vanis artibus persuadeat sibi sententiam Angelici ambiguitati patere. De quaestionibus autem quas ille fortasse non attigit, principia et capita doctrinae eius penitus cognita sint oportet, ne quae reddantur responsa ullo modo pugnent cum illis; apteque hic faciunt quae censuit ea ipsa Congregatio XXIII *serio monendos esse nostros tum theologiae tum philosophiae professores et scholasticos, ne proprio iudicio nimium fidentes novas a se conceptas interpretationes pro vera germanaque S. Thomae doctrina temere aut inconsulte tradant* (Decr. 18). Similis videtur libera dari facultas, secundo, *in quaestionibus mere philosophicis, aut etiam in iis quae ad Scripturas et ad Canones pertinent* (Congr. V, decr. 56). Verum ut ceteras mittamus, palam est quaestiones philosophicas, si qua ratione ad theologiam attineant, ab ea dimotas esse facultate; neque adeo multas apud S. Thomam reperire licebit, quas non ille ad theologiam retulerit. In ipsis porro quaestionibus *mere philosophicis*, duo opportune incidunt admonenda: alterum, ut *in rebus alicuius momenti ab Aristotele* (Ib. decr. 41) (eademque de causa a S. Thoma) *non recedant;* ex quo libera cuiquam non erit facultas nisi in rebus parvi aut nullius momenti: alterum, ut sibi interdictum existiment recedere a S. Thoma *in praecipuis, et quae tamquam fundamentum sunt aliorum plurium* (Ex cit. litt. P. C. Aquaviva, 1611). Illud postremum in quo ab eo ipso magistro non temere sit dissentire, quum videlicet aliqua doctrinae forma, sententiae eius contraria, *in catholicis academiis* fere sit *recepta* (Congr. V, decr. 41), neque est commemorandum quidem: namque academiae tales aetate nostra numerantur paucae, nec ulla prope in eis, si huic Apostolicae Sedi audiant dicto, obtinere potest doctrina quae adversetur Angelico, cuius immo vestigiis se omnes, ut debent, insistere profitentur. Satius fuerit auream sententiam excitare, qua ea ipsa iussa ad exitum roborantur: *Ceterum ne forte ex*

iis, quae dicta sunt, sumat aliquis occasionem S. Thomae doctrinam facile deserendi, praescribendum videtur, ut nullus ad docendum theologiam assumatur, qui non sit vere S. Thomae doctrinae studiosus; qui vere ab eo sunt alieni, omnino removeantur. Nam qui ex animo S. Thomae fuerint addicti, certum erit, eos ab eo non recessuros, nisi gravate admodum et rarissime (Congr. V, decr. 56). Utraque haec probe expendenda conditio. Si enim non id liceat nisi *gravate admodum*, nemo sane facere ausit probabili tantum causa, sed gravissima adductus, ipsasque inter opiniones probabiles maluerit esse cum S. Thoma, ut eam assequatur doctrinam et *uniformem* et *securam* quae dicta est. Quod vero non id liceat nisi *rarissime*, hoc si recte ex sua sententia accipiatur, ita nimirum ut non ad omnes universe spectet, sed ad opiniones inter doctores catholicos agitatas restrictisque eis modis quos paulo supra notavimus, non accidet sane ut quispiam a doctrina S. Thomae recedat, nisi *in una vel altera conclusione, non alicuius momenti*, nequaquam vero, *in praecipuis et quae tamquam fundamentum sunt multorum plurium.*

Quam exposuimus studiorum rationem de doctrinae delectu habendo, ea plane est quam Societas Iesu, ad praescripta legiferi Patris, alumnis suis omnibus praefinivit, eo consilio ut quam maxime idonei instituantur ad gloriam divinam augendam, utilitatesque procurandas Ecclesiae et proximorum, neque minus ut consulant suo ipsorum profectui. Quae quidem ratio tam aequa visa est Nobis atque opportuna ut, etiamsi per Societatis leges praecepta non esset, eam Nosmetipsi praecepissemus; id quod pro auctoritate Nostra Apostolica in praesentia facimus atque edicimus. Hoc tamen et laetitiam affert et auget spem, qua, quum alumnos Societatis Iesu in partem operae quam urgemus, instaurandae S. Thomae philosophiae, adsciverimus, nihil praeterea opus sit nisi ut eos ad instituta disciplinae suae custodienda adhortemur. Quod si praescriptis hisce Nostris iidem Societatis alumni religiose debent omnes diligenterque parere, religiosius debent ac diligentius, tum magistri, conformanda ad ea iuventute quam docent, tum studiorum praefecti, vigilando et curando ut integra ea ipsa valeant et observentur. Hoc autem ex conscientia officii

singulariter praestabunt moderatores, quorum est sodales ad magisteria deligere: neque dubitent sese in ipsa auctoritate Nostra tueri, ut quos obtemperanti ingenio viderint et studiosos doctrinae S. Thomae, eos merito foveant provehantque, quos vero ad illam noverint minus propensos, eos a magisteriis, respectu hominum nullo, submoveant. Ita in pontificia Universitate Gregoriana, quae fere est in conspectu Nostro, in quam cogitationes et curas non leves contulimus, laetamur optatis iussisque Nostris satis admodum esse factum, eamque videmus propterea et magna frequentia alumnorum et doctrinae fama rectae solidaeque florentem. Fructus iidem tam praestabiles desiderandi quidem non erunt, ubicumque doctrina impertiatur ab iis quos eadem mens agat, eadem aluerint studia.

Ad ultimum quo praescripta Nostra firmius permaneant et melius ampliusque succedant, decernimus, ut hae Apostolicae litterae in forma Brevis datae, in universa Societate Iesu sint et ab omnibus habeantur tamquam definita ac perpetua lex de doctrinarum delectu: ut ad caetera pontificia documenta, quibus complentur instituta eiusdem Societatis, adiungantur, atque tamquam certa consulantur norma, si quae incidant de recta studiorum ratione cognoscenda questiones: ut ipsarum exemplaria sodalibus quotquot sunt eruntve moderatores, vel studiorum praefecti, vel magistri rei theologicae aut philosophicae, vel librorum censores, singulis singula tradantur; ut eaedem, statim ut allatae erunt, itemque quotannis in instauratione studiorum, in collegiis omnibus vel domiciliis Societatis ubi philosophiae vel theologiae studia coluntur publice ad mensam legantur.

Iamvero quae litteris hisce Nostris declaravimus et statuimus, ea omnia rata firmaque in omne tempus permaneant, irritum autem et inane futurum edicimus, si quid super his a quoquam contingerit attentari: contrariis nihil obstantibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris, die XXX Decembris MDCCCXCII, Pontificatus Nostri anno decimoquinto.

S. *Card.* VANNUTELLI.

E S. CONGREGATIONE RITUUM.

I.

MASSILIEN. PROBANTUR LITANIÆ DE S. CORDE IESU, ITA UT IN ECCLESIIS ET ORATORIIS PUBLICIS DIOECESIUM MASSILIENSIS ET AUGUSTODUNENSIS ET UNIVERSI ORDINIS VISITATIONIS B.M.V. RECITARI AC DECANTARI QUEANT.

Rmus Dominus Ioannes Robert, Episcopus Massilien. Sanctissimo Domino Nostro Leoni Papae XIII demisse subiecit quasdam Litanias Sacratissimi Cordis Iesu, clero et populo Massiliensi apprime charas atque iucundas, praesertim ex eo quod iisdem tribuatur, Massiliam anno 1720 liberationem pestis a divina bonitate impetravisse. Hinc ipse Rmus Orator humillime expetivit, ut eaedem Litaniae et Apostolica Auctoritate approbari et in sua Massiliensi Dioecesi publice recitari valeant. De mandato Sanctissimi Domini Nostri, Sacra Rituum Congregatio Litanias praedictas examinandas suscepit, et exquisito voto Emi et Rmi Cardinalis Adulphi Ludovici Perraud Episcopi Augustodunensis, qui antea de hac re ardens suae Dioecesis studium aperuerat et R. P. D. Ioannis Baptistae Lugari sanctae Fidei Promotoris, omnibusque accurate perpensis, easdem Litanias, prout in superiori extant exemplari, a se revisas atque sex invocationibus auctas ex aliis de Sacratissimo Corde Iesu Litaniis, quae circumferebantur desumptis, ut numerus triginta trium invocationum in memoriam et honorem vitae temporalis divini Redemptoris impleatur, probari posse censuit. Sanctitas porro sua, referente infrascripto Cardinali Sacrae eidem Congregationi Praefecto, Rescriptum Sacri Consilii ratum habens, hasce Litanias probavit, easque de speciali gratia indulsit tum Dioecesibus Massiliensi et Augustodunensi, tum universo Ordini Visitationis B.M.V., ut in Ecclesiis et Oratoriis publice recitari ac decantari queant. Contrariis non obstantibus quibuscumque.

Die 27 Iunii 1898.

CAMILLUS *Card.* MAZZELLA, *S.R.C. Praefectus.*
DIOMEDES PANICI, *S.R.C. Secretarius.*

L. ✝ S.

Litaniæ de Sacro Corde Iesu.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de coelis Deus, miserere nobis.
Fili Redemptor mundi Deus, " "
Spiritus Sancte Deus, " "
Sancta Trinitas, unus Deus, " "
1. Cor Iesu, Filii Patris aeterni, " "
2. Cor Iesu, in sinu Virginis Matris a Spiritu Sancto formatum, " "
3. Cor Iesu, Verbo Dei substantialiter unitum, " "
4. Cor Iesu, Maiestatis infinitae, " "
5. Cor Iesu, Templum Dei Sanctum, " "
6. Cor Iesu, Tabernaculum Altissimi, " "
7. Cor Iesu, Domus Dei et porta coeli, " "
8. Cor Iesu, fornax ardens charitatis, " "
9. Cor Iesu, iustitiae et amoris receptaculum, " "
10. Cor Iesu, bonitate et amore plenum, " "
11. Cor Iesu, virtutum omnium abyssus, " "
12. Cor Iesu, omni laude dignissimum, " "
13. Cor Iesu, rex et centrum omnium cordium, " "
14. Cor Iesu, in quo sunt omnes thesauri sapientiae et scientiae, " "
15. Cor Iesu, in quo habitat omnis plenitudo divinitatis, " "
16. Cor Iesu, in quo Pater sibi bene complacuit, " "
17. Cor Iesu, de cuius plenitudine omnes nos accepimus, " "
18. Cor Iesu, desiderium collium aeternorum, " "
19. Cor Iesu, patiens et multae misericordiae, " "
20. Cor Iesu, dives in omnes qui invocant Te, " "
21. Cor Iesu, fons vitae et sanctitatis, " "
22. Cor Iesu, propitiatio pro peccatis nostris, " "
23. Cor Iesu, saturatum opprobriis, " "
24. Cor Iesu, attritum propter scelera nostra, " "
25. Cor Iesu, usque ad mortem obediens factum, " "

26. Cor Iesu, lancea perforatum, miserere nobis.
27. Cor Iesu, fons totius consolationis, " "
28. Cor Iesu, vita et resurrectio nostra, " "
29. Cor Iesu, pax et reconciliatio nostra, " "
30. Cor Iesu, victima peccatorum, " "
31. Cor Iesu, salus in Te sperantium, " "
32. Cor Iesu, spes in Te morientium, " "
33. Cor Iesu, deliciae Sanctorum omnium, " "

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.

V. Iesu mitis et humilis Corde,
R. Fac cor nostrum secundum Cor Tuum.

Oremus.

Omnipotens sempiterne Deus, respice in Cor dilectissimi Filii Tui, et in laudes et satisfactiones, quas in nomine peccatorum Tibi persolvit, iisque misericordiam Tuam petentibus, Tu veniam concede placatus, in nomine eiusdem Filii Tui Iesu Christi, qui Tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

II.

Dubia circa Missae Caeremonias praesente Metropolitano.

Emus et Rmus Dominus Card. Herbertus Vaughan Archiepiscopus Westmonasteriensis sequentia dubia Sacrae Rituum Congregationi pro opportuna solutione humiliter exposuit, nimirum:

I. Utrum Metropolitano, sive Cardinalitia dignitate insignito sive non, conveniat assistere cum mitra et pluviali Missae solemni in Ecclesia alicuius Suffraganei, sive ab Ordinario, sive ab alio, ipso praesente, celebrandae. Et in casu affirmativo, utrum habeat usum baculi et presbyteri assistentis, et ea alia omnia, quae conveniunt Ordinario, mitra et pluviali parato, Missae solemni in propria Dioecesi assistenti?

II. Utrum Metropolitanus, sive Cardinalis sive non, in Dioecesi Suffraganei cum cappa assistens Missae solemni ab Ordinario vel ab alio, ipso praesente, celebratae, adhibere valeat praeter assistentes etiam presbyterum assistentem?

III. Utrum in dictis circumstantiis Metropolitanus habere possit usum libri et scotulae ad legendum Introitum, etc.?

IV. Praesente Metropolitano, sive Cardinali sive non, cappa induto simul cum Ordinario loci Missae solemni a Canonico vel Sacerdote simplici celebratae, cuinam spectare debeant benedictiones thuris, ministrorum, etc.?

V. Utrum Episcopis, sive Suffraganeis sive non, Missae solemni in aliqua Cathedrali vel alia Ecclesia in provincia, praesente Metropolitano, assistentibus, conveniat usus mozzettae supra rochettum mantelletta coopertum?

Et Sacra eadem Congregatio ad relationem subscripti Secretarii, exquisito voto Commissionis liturgicae omnibusque accurate perpensis, rescribendum censuit:

Ad I. *Affirmative* ad primam partem, et ad alteram partem observetur Caeremoniale Episcoporum et quoad usum baculi pastoralis praesertim in Lib. I. cap. 17 num. 5, quoad presbyterum assistentem detur Decretum S. Congregationis Caeremonialis d. d. 16 Dec. 1837.[1]

Ad II. *Provisum in primo.*

Ad III. *Affirmative.*

Ad IV. *Ad Metropolitanum.*

Ad V. Dentur Decreta in *Rheginen.* 17 Martii 1663, ad 2; *Mediolanen.* 16 Martii 1833, ad 1 et 2; et *Liburnen.* 23 Septembris 1848, ad 2.[2]

Atque ita rescripsit, die 13 Septembris 1898.

C. *Card.* MAZZELLA, *Ep. Praenestinus, S.R.C. Praefectus.*

D. PANICI, *Secretarius.*

L. † S.

[1] Decretum sic sonat: " . . . Missam cum celebrante, quisque is sit, non incipit (Cardinalis). Sedem Episcopalem occupat, ubi, si non celebret Episcopus (loci Ordinarius), Canonicum vel Canonicos assistentes potest habere; celebrante tamen Episcopo non potest. *Neutro autem in casu Presbyterum assistentem proprie dictum habere valet. . . .*"

[2] Decretum in *Rheginen.* (**1256**–2210) statuit: "2. An (Metropolitanus) possit prohibere Episcopum, ipso praesente, ab usu mozzettae?" *Resp.* "Licite fieri posse a Metropolitano." Alterum in *Mediolanen.* (**2706**–4709) decrevit: *Resp.* "ad 1 et 2. Ratione Episcopatus posse et debere uti habitu ordinario, quo utuntur Episcopi in Romana Curia, id est rochetto supra subtanam et mantelletta violacei coloris. . . ." Tertium denique in *Liburnen.* (**2976**–5140) habet: "2. An uti possit (Episcopus) mozzetta, vel potius supra rochettum mantellettam tantum gestare debeat?" *Resp.* "Negative ad primam partem; affirmative ad secundam."

E S. CONGREGATIONE INDICIS LIBRORUM PROHIBITORUM.

Sacra Congregatio Indicis per decretum diei 1. Septembris 1898 in Indicem librorum prohibitorum referri mandavit quae sequuntur opera: *Il pessimismo di sentimento o "dolore del mondo"* (Weltschmerz), Parte prima, Prolegomeni. Del prof. Luigi de Rosa, Direttore del ginnasio pareggiato di Nicastro. Nicastro: tipografia e libreria F. Bevilacqua, 1896.—*Paris*, par Emile Zola. Paris: Bibliothéque Charpentier, Eugène Fasquelle éditeur, 1898.—*Monks and their Decline*, by the Rev. George Zurcher, Pastor of St. Joseph's Church, Buffalo, N. Y., 1898.—*Steps towards Reunion*, by the Rev. J. Duggan. London: Kegan Paul, Trench, Trübner & Co., 1897. — *Brière* (sub ementito nomine Georgii Perdrix), Auctor Opusculorum, quorum titulus: *Le vrai mot de la situation présente*. Paris. 1877.—Lettre adressée a monsieur l'abbé Pouclée, Official diocésain de Chartres, *prohib. Decr. 8 Apr. 1878, laudabiliter se subjecit.—Di Bernardo Domenico*, auctor operis cui titulus: *Il divorzio considerato nella teoria e nella pratica*, vol. unico. Palermo, 1875, *prohib. Decr. 8 Apr. 1878, laudabiliter se subjecit.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—APOSTOLIC LETTER "De Mariali Rosario."

II.—PAPAL BRIEF confirming the Constitutions of the Jesuit Order regarding the teaching of St. Thomas Aquinas.

III.—S. CONGREGATION OF RITES:

1. Approves a Litany in honor of the Sacred Heart, of which the authentic form is subjoined, for *liturgical* use in the dioceses of Marseilles and Autun in France, likewise for all the communities of the Visitation Order.
2. Cardinal Vaughan, of Westminster, proposes a number of *Dubia* (which are decided by the S. Congregation) regarding the use of pontificalia by the Metropolitan in certain solemn functions held in the churches of Suffragans.

IV. S. CONGREGATION OF THE INDEX notes certain books as prohibited.

WHAT ARE WE TO THINK OF "HELBECK OF BANNISDALE"?

(*A Comparison of Catholic Views.*)

Qu. . . . Mrs. Ward's book is a misrepresentation of the Catholic truth, Catholic custom, and Catholic influence. It ridicules the Church and places her in a false light. It is a lie. I was horrified and disappointed to see on page 444 (of the October number of the REVIEW), that you had a good word to say of it. . . .

Qu. Among the endless and contradictory criticisms of *Helbeck of Bannisdale* which have appeared thus far in the press, I was delighted to find your carefully discriminating notice (which lost nothing of its trenchant worth by its brevity) of the book in the October number of the ECCLESIASTICAL REVIEW. . . .

Resp. A curious disagreement of opinion has been manifested among literary critics regarding the moral quality and influence of Mrs. Humphry Ward's latest novel, *Helbeck of Bannisdale.* This difference is not confined to the professional reviewers, whose canons might be supposed to vary according to their beliefs and interests. Priests have taken it up.

The book deals with the struggle between infidelity engendered by early training, and the claims of the Catholic faith awakened by a growing affection in the life of a young girl. It is written in fascinating style, and by an author who has a recognized place among the best novelists with a serious theme of the present day. It cannot be deemed strange, therefore, that the work has aroused the interest of the clergy, who realize the educational influence which a well-written novel treating soberly, albeit attractively, the vital questions of religion, must of necessity exercise on the minds and hearts of those who are under their pastoral care.

Considering the object of the novel, and the well-defined attitude of the clergy towards religious subjects, it might be supposed that they readily agreed, at least as to the general character of the book—that is to say, whether it attacked or defended the Catholic Church, whether it was a book good for Catholics to read, or one deserving to be placed on the *Index expurgatorius.* It is of itself a psychological study, worth pursuing for the inferences which it suggests, how men, well educated, good critics of literary work, with a single mind in defence of Catholic doctrine and sound morality,—in short, men whose ability and candor are equally above suspicion—may arrive at apparently opposite judgments with regard to the moral value of a work treating avowedly of the Catholic Church. Nevertheless there is the fact, and we need not go out of our way to select examples from writers whose conditions, widely apart, might serve as a pretext for the difference of their views.

Two of the most prominent critics, both Catholic priests, members of two orders in the Church—the Jesuits and the Augustinians—which stand for religious intellectual activity, and both considering the subject on English ground, are the Rev. Father Clarke, S.J., of London, who writes in the *Nineteenth Century*,[1] and the Rev. Richard O'Gorman, O.S.A., from Kent, who contributes the leading article on the same subject to the September number of the *Irish Ecclesiastical Record.*

The contrast of the opinions of these two representative critics will be best indicated by selecting some typical passages from both, and placing them side by side. It is hardly necessary to state that there is perfect agreement on all sides as to Mrs. Ward's great power of portraying English life and manners, and a general admission of her exceptional literary skill, by which she manages to interest the thoughtful reader in the development of her plot. Apart from this our two writers differ wholly in their view, not only of the supposed purpose Mrs. Ward had in writing the book, but also, and mainly, of the objective truth which she pretends to picture, whether we take the story as a whole or analyze its leading characters by asking ourselves: Are there actually—or can there be—such persons and such occurrences in real life?

As to Mrs. Ward's purpose in elaborating her plot, Father Clarke is quite pronounced; he believes that she meant to *discredit the Catholic religion.* Father O'Gorman, although not sure that she intended to make propaganda for the Catholic Church, believes that Catholics owe her a debt of gratitude for having *weakened Protestant prejudice* by putting before them such a picture of Catholic life and feeling.

FATHER CLARKE:—"Its (the book's) *object* is, if I read it aright, to justify revolt, by *discrediting* the only consistent and logical form of Christianity." (456.)

"The motive of Mrs. Ward's book is obvious enough. . . . It is from beginning to end *a libel on all* things Catholic." (465.)

FATHER O'GORMAN:—"I am persuaded that this book will be the means of doing a vast amount of good." (194.)

"Its author may not have intended this. But the fact remains that she has put before the world a picture of Catholic life and feeling . . . in the main *correct and even sympathetic.*" (194.)

[1] September. "A Catholic View of *Helbeck of Bannisdale*," pp. 455–467.

"By innuendo and suggestion, by a policy of suppression and misrepresentation, . . . attributing to their (the Catholics') religion what is really due to their own whims and eccentricities, Mrs. Ward has *succeeded in disparaging the Catholic Church.*" (460.)

"This picture *cannot fail to make a profound impression on thousands of minds.* For this we have reason to feel grateful. (194.) Catholics owe a debt of gratitude to Mrs. Ward for this book, taken as a whole." (205.)

No less pronounced is the difference of view formed by the two critics in regard to the historic or real features of the novel, apart from any supposed conscious tendency on the part of the writer.

"After reading and re-reading Mrs. Ward's story, *I say, without hesitation,* there never was a more *absurd travesty* of all things Catholic put before the English reader. (460.) It gives us to understand that these follies . . . are, from a Catholic point of view, something noble." (463.)

"*I have no hesitation in declaring* it (the book) will make for *truth and righteousness.* (205.) The Catholic Church fills the book, and on the whole the author represents her claims and her position *fairly and intelligently.*" (204.)

Equally at variance are the two Reverend Fathers in their estimate of the leading characters in the novel. Helbeck, the hero from whom the story takes its title, is represented as follows:

"Helbeck speaks and acts *as a well-instructed Catholic could not possibly* speak or act if he were in his right senses. (460.) His *whole view of life is at variance with the principles of Christian ethics.*" (460.)

He "(Helbeck) is depicted in these pages as *selfish, proud, ill-tempered,* self-willed." (460.)

"Helbeck is *an ideal Catholic,* with scarcely a thought for himself or his own wants; devoting all his time, his energies, and his wealth to the sacred cause of Holy Church, and that *from a deep-rooted sense of duty.*" (195.)

"He (Helbeck) is full of gravity . . . showing *no trace of pride,* and of *charming manners.*" (195.)

A revelation of his past life, which the hero of the story makes to the woman whom he loves for herself and her soul's sake, is viewed in a like discordant fashion:

"Helbeck tells her the story of his soul—and *a very unhealthy story* we must confess that it is, one *against which a feeling of revolt will rise in the mind of any sensible Catholic who reads it.*" (463.)

"Helbeck puts before her the story of his life. . . . This is probably *one of the finest touches in the whole novel.* It effects a revolution in the mind of Laura. . . . *She recognizes clearly the grandeur, the nobility of Helbeck's character.*" (201.)

The heroine, Laura Fountain, is likewise the object of widely divergent fancies. Father Clarke believes her "most attractive and lovable." Father O'Gorman cannot understand how a man like Helbeck could possibly become infatuated of a creature who is neither beautiful nor reasonable, whose mind received a fatal bias at a time when feeling was more potent in her than reason.

"Laura Fountain, with all her faults, is a *most attractive* and lovable girl . . . her maidenly reserve, her unselfish devotion . . . to say nothing of *her personal grace and beauty, can scarcely fail to win the heart of the reader.*" (455.)

"Helbeck's infatuation (toward Laura Fountain) from beginning to end gives me the impression of being unreal and improbable. (203.) We can hardly say that she (Laura) was endowed with the *dono infelice della bellezza.*" (198.)

The minor personages of the drama hardly fare any better than the leaders. Thus, whilst both our critics agree that "Williams, a Jesuit scholastic," has no ostensible right to appear at all on the scene, Father Clarke thinks it probable that Mrs. Ward introduced him in order "to disparage Catholic teaching by every sort of means, fair or unfair." Whereas Father O'Gorman says that "probably Mrs. Ward used him to show her acquaintance with the details of what to most well-informed people is an unknown system," whence we infer that she represents a truthful side of that system.

From what has been said, it is quite apparent that the views of competent critics may go widely apart on one and the same topic. The question remains, whether this difference on the part of qualified spokesmen of Catholic truth and morality indicates in reality a difference of principle, which would lead us to conclude that one or the other of the critics is in the wrong as to the recognized standard of truth and goodness. We can hardly admit the affirmative.

A more reasonable answer is to be found in the assumption that each of the critics had in mind a different class of readers, upon whom he supposes the book mainly to exercise its prevalent influence; or that certain portions of the book, or certain features pervading it, appeal with a more direct emphasis to one of the critics than to the other, each taking for granted that most readers will be influenced in the same

way. By a similar process, Catholic critics have come to opposite conclusions regarding the *Pensées* of Pascal, or the Abbé Roux' *Meditations.*

In the present case we have one critic who, finding that, as he himself expresses it, "the poor Jesuits fare ill at Mrs. Ward's hands," is pardonably indignant at her for selecting in the furnishing of her tale only such examples of Jesuit training as reflect no particular credit on the admirable system of the sons of St. Ignatius. He naturally concludes that people who know nothing at all about the education imparted by the Jesuits will form their estimate of that lightsome Order from the accidental shadows resting on those whom it passes by. If Father Clarke read and re-read the story under this feeling, it is easily explained why he fails to be wholly just in his estimate of the objective truth represented by Mrs. Ward's story. The very use of his terms, excluding and denying with an apodictic air which admits of no distinctions, go to show that he wrote—*sit venia verbo*—"*pro domo sua.*" Hence he overleaps the mark, declares as absolutely impossible certain characters and characteristics which, to men of different experience from his own, must seem quite real. The same is true as to the estimated effect of these pictures upon the average reader. It must not be forgotten that the generality of people are not free from some preconceived images representing Jesuits, priests, and nuns in a very distorted form. Such readers are likely to be impressed with something of a better sort, even by the poor specimen-figures of Jesuit connection found in the book. Helbeck surely is neither "crafty" nor "deceitful," in the synonym of "Jesuit" as the vulgar mind conceives it. If his conduct chills his sister, it is quite likely that the reader will recognize as the true cause her lukewarm faith and lack of character, together with a fretful and discontented disposition, as she shows it in her subsequent behavior, instead of blaming Helbeck for "the way he has of doing things." As for Williams, with his artistic propensities—why, it is plain that if he ever had been any good, he would have remained with the Jesuits, who would probably have allowed him to cultivate his passion for art, since, as any one

knows, the Jesuits do not despise or neglect æsthetic gifts, though they insist that their members should previously acquire the sublime art of self-government. Then there is Father Leadham, "not quite so detestable as the rest. . . . He shows gleams of common sense and of human kindness. He is a gentleman and a scholar," etc. Now all this is not any worse than one who does not shut his eyes might see it under ordinary circumstances without being particularly shocked. Mrs. Ward might easily have found better types, but she needed others no less real, though perhaps less representative. Few people are likely to draw the extravagant conclusion, as Father Clarke fears, that the foibles are anything else than foibles, or that they represent the best part of a religious system of which Mrs. Ward uses in this book the following language: "The figure of the Church, spouse or captive, bride or martyr, as she has become personified in Catholic imagination, is surely among the greatest, the most ravishing of human conceptions;" or, in the expression of one of her non-Catholic characters, who exclaims: "What does the ordinary Protestant know of all these treasures of spiritual experiences which Catholicism has secreted for centuries? *There* is the debt of debts that we owe to the Catholic Church!"

It is indeed this latter sentiment which strikes our second critic, Father O'Gorman, with a force that engages his admiration for the entire work. He hardly notices the things which so nettle Father Clarke. To him it is a work "which cannot fail to make a profound and lasting impression on thousands of minds to which the Catholic Church so far has stood for narrowness of mind, falsity of ethical principles, corruption, and sordidness." He views it as a distinct blessing coming at a juncture when "anything and everything that helps to put the Catholic Church in a favorable light before the minds of the people ought to be welcomed and looked upon in the light of an ally in the unrelenting contest between the powers of truth and error."

We must confess that we sympathize with this view rather than with that which Father Clarke sets before us. Not

that we think that Mrs. Ward's book should be put in everybody's hands as if its mission for good were a foregone conclusion. It certainly was not intended and cannot be taken for a defence of the Catholic Church. If Mrs. Ward had intended it, she would have made Helbeck do what any intelligent and conscientious Catholic could and should have done when Laura asked to be instructed in the mysteries of the faith—namely, to lead her by "a building up from the beginning" as for someone "who found it hard, very hard, to believe and yet did believe." But if the authoress had done this she would have, of course, robbed the tragedy of its ending in suicide; it would have taken away the only excuse for closing out the grace of faith through the passage of reason. As all else is real in the novel, so is this phase of waywardness of the human soul, a soul too proud to be conquered by rational motives; only Mrs. Ward takes care that the form of Laura is beautified in other ways, with the ultimate effect, however, of making the catastrophe of Laura's ending disproportionate to the character. It may be that here, and to some extent in her other novels, the daughter of Thomas Arnold, who at one time of his life found the faith, portrays but the phases of a struggle which she has lived in the past. At all events she knows the figures of the sanctuary and has sought to penetrate their meaning perhaps with the intellect rather than with the heart and intellect combined.

The book will do some harm, we fancy, and some good. Harm, because it gives but partial evidence; good, because it gives *at least* a part of the evidence that makes for truth. Just so it will scandalize and please. It will, as our book-critic in the October number aptly put it, "offend ill-taught Catholics and wavering atheists," for it takes away certain illusions by which both seek to prop up their convictions of religion and irreligion. But the thoughtful reader, Catholic or non-Catholic, who has no particular bias for or against Mrs. Ward's realistic delineation of certain characters in the novel, will see in this struggle between inherited disbelief on one side, and reason and faith on the other, an argument for the latter. Under its influence Helbeck stands, as the agnos-

tic Cambridge professor sketches him, "a good and noble man," whilst Laura is but "a blind witness to august things." "What," we are forced to ask, with the authoress reflecting on the central dogma of the Catholic faith, "what will the religion of the free mind discover to put in its place?"

And Father Clarke, too, admits that the ultimate result at which the *reflecting* reader must arrive is rather favorable to the Church, despite the objectionable features which constitute to his mind the tendency of the work. "What are we to say of the effect that it (the book) produces upon the thoughtful reader?" he asks, at the conclusion of his above-mentioned article; and the answer he gives is: "The surface impression is one unfavorable to the Catholic Church, but it seems to me that the *final trend* is quite the opposite."

Herein then do we find an agreement of the seemingly opposite judgments passed upon the novel as to its actual moral influence upon the reading world. It is a strong jet of water—turbid water, says one; a powerful stream, says the other—withal one (and in this both agree) that cleanses by its very force the sordid surface against which it is set.

H. J. HEUSER.

THE CONCLUSION OF THE FORTY HOURS' ADORATION.

Qu. In your edition of the *Manual of Forty Hours' Adoration*, you state that this devotion may also be ended in the evening. When, in a recent discussion about this matter, I quoted the *Manual* as an authority, our Right Rev. Bishop asked me for the decree. Will you please tell me where to find it? J. O.

Resp. The authority for the statement in our *Manual* is Martinucci (*Manuale Sacr. Caerem.*, Lib. II, cap. xxxviii, No. 24), who is of opinion that whenever the Blessed Sacrament is placed in the tabernacle overnight, the final reposition should take place in the evening, and not in the morning. Wapelhorst (*Compendium*, p. 223, note) adopts this opinion, and after quoting Martinucci, adds: "Idem tenent alii auctores Romani."

In fact, the reposition in the evening would seem to be the obvious result of the privilege allowing the interruption of the devotion during the night, contrary to the original custom of a continuous adoration of forty hours, contemplated by the Clementine Instruction. Hence there appears no need of a special decree.

THE "CRUX" OF THE PRIESTLY LIFE.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW.

Some time ago the Rev. F. X. McSweeney, writing under the above caption in the ECCLESIASTICAL REVIEW, proposed a query as to the best manner of providing "occupation that is company for the celibate country pastor." The question struck me at the time as being of decided importance, inasmuch as the right solution of it would be likely to bring untold blessings on both pastor and people. Allow me, therefore, to return to the subject and to offer a modest suggestion, the principal merit of which consists in the fact that it has been tested by my own experience, and was found to afford both wholesome occupation and company.

To begin with, I would state that I owe my vocation, under God, my training and ordination (at thirty years of age) mainly to my parish priest—since gone to his reward. Knowing from experience the difficulties which beset a young man without independent resources, who desires to embrace the ecclesiastical career, I have always had sympathy for such. Knowing, moreover, from observation during my early years of missionary work, that many a young man loses the fair opportunity of entering upon such a career, either by reason of actual discouragement, want of direction, or lack of sufficient material aid, I resolved to do for these, at least, what had been done for myself. During thirty years of active service in the ministry, without ever having had an assistant—a priest,—I invariably found in all my missions, towns or country, abundant vocations to the priesthood. These were not so often among boys as among young men of twenty, ready and willing to work, to sacrifice, to

study day and night, if needs were, to qualify themselves for the priesthood. These vocations, too, have proved themselves more reliable, I venture to say, than those of boys.

Here I saw "occupation and company;" and as a result I have always had a student or two with me, preparing them, mainly by their own exertions, for the college or seminary. They in return have helped in the presbytery and church, at catechism, prayers, in the sanctuary, ceremonies, weekly adorations, etc. What an excellent preparation and test for the priesthood, and how useful to the "country pastor!" We have built, enlarged, repaired, painted and decorated, and this at times when I had six country missions scattered over one hundred and twenty miles. By the aid of such youths I was able to turn a portion of our wild prairie into a beautiful park, well studded with *growing* trees, and thanks to their readiness to be useful, I was at times able to dispense altogether with a housekeeper. Of the students who have been with me, nine thus far have become zealous priests, others are well on the way, and there are several who are anxiously waiting to be taken.

Are there not very many of the rural clergy who feel keenly "the lonesomeness of life in the country, more especially in places where those of the priest's social class are not of his faith?" "It is not good for man to be alone" (Gen. 2: 18); what the priest needs most is *domestic* company, which supplies to him something not to be gained from the visiting of neighboring priests. Of these visits the Venerable Curé of Ars used to say: "By all means let priests visit each other for confession or edification, but to be always running about visiting—alas! alas!" I have given a simple remedy, one within the reach of every priest, and an aged dying priest left this bequest to his young brother priest: "Always have students in your presbytery," he said; "you will be their guardian angel, and they will be yours."

It is needless to add that a priest does not require great financial means for this work. The ordinary mission receipts and the supplies for the house gladly brought from time to time by people—who quickly realize the sacrifice a poor country pastor makes—will furnish at least plain and frugal

sustenance, such as gives health and strength for the work to be done.

When we look all over the West, and contemplate the number of souls that are being lost, the missions not opened, on account of the scarcity of priests; and when we hear the sighs of our bishops for a "native clergy," whilst many "native" vocations are being lost because we have not the means to sustain them, we are tempted to ask our more favored brethren in the Eastern provinces to give us of their abundance, their home-space, their leisure and opportunities to train young men in the development of a priestly vocation. Fancy a priest bemoaning his lonesomeness, and the imaginary poverty of his mission, who is smoking more cigars than would support a student, and who might fill up his lonesomeness and provide himself with occupation and company, and the diocese with an increase of clergy, if he earnestly set about looking up the youth of his district.

I hope that some of my brethren may be induced by my modest venture of a suggestion to give their views or experience upon this weighty and fruitful subject, and so enable the weaker amongst us to escape the shoals in which, alas! not a few have foundered.

S. DAKOTA.

EUCHARISTIC CONGRESS IN INDIA.

(*Communicated.*)

The readers of the AMERICAN ECCLESIASTICAL REVIEW in India must be aware how much is being done by the Eucharistic League in the United States, to promote devotion to the Blessed Sacrament among the faithful of that country. They have not failed to profit by the example of their clerical brethren. The first Eucharistic Congress for India was held on August 3d, 4th, and 5th, at the headquarters of the Irish Mission at Madras, under the presidency of the Venerable Archbishop, Dr. Colgan. There were present at the convention eight bishops and about sixty priests, quite a number of them belonging to the Syrian rite. India has reason to

rejoice in the fact that the great mass of the clergy who participated in this solemn celebration were actually natives of her own soil. Of European priests we had several Carmelite Fathers from Verapoly, one Italian Father from Hyderabad, two Portuguese priests from Cochin, and a few others belonging to Madras and Mylapore. On the first day the bishops and priests assembled at the Cathedral, where the customary addresses of welcome were given. The Archbishop made an eloquent speech, in the course of which he dwelt on the noble object of the congress, its probable results for the Church in India, its influence upon clergy and people. "We meet to proclaim to the world our unaltered and unalterable faith in the Mystery of Love—the Most Holy and Most Adorable Sacrament of the Altar; to thank our Divine Lord for this the greatest of all His gifts, in which He gives us Himself as the food and nourishment of our souls, to make reparation to Him, dwelling in our tabernacles, for the injuries and insults offered to Him by a depraved world, and to seek for grace for ourselves and our flock at this the fountain of living waters, the medicine of life and immortality."

The papers read at the subsequent meetings and the sermons preached in the Cathedral dwelt, of course, exclusively on the subject of the Blessed Eucharist:—"The Tabernacle and the Laity," by the Right Rev. Dr. Mayer, Auxiliary Bishop of Madras; "Eucharist and Priest," by the Very Rev. Father Caspar, C.D., General Director of the League; "The Eucharist the Memorial of the Passion," by the Very Rev. J. E. Balanader, a native priest whom the Holy Father recently honored by the title of Monsignor. Discussions as to the best means of making the results of the Congress practical were carried on in English and Latin. A number of resolutions fostering the spread of devotion to our Lord in the Most Blessed Sacrament were proposed in the general meetings and afterwards unanimously adopted in a special session.

The Indian Eucharistic League was placed under the patronage of the "Virgin Mother of the Eucharist," as Bishop Mayer happily styled the Queen of Heaven, and the Archbishop of Madras was unanimously voted the recognized Protector of the

League in India, from the continued activity of which we may promise ourselves great results for the spread of our holy faith in this country.

Mangalore, India. A. C. L. VAZ, *Vic. Apost.*

THE MIDRASH OF THE "BIBLICAL WORLD."

A rather amusing lapse occurs in the September number of the *Biblical World*, which, incidentally, shows with what mind Protestants ordinarily read Catholic literature. Speaking of a paper, which had appeared in this REVIEW, on the subject of St. Paul's second missionary journey, the writer, while commending the article for its interest and crisp style, gravely informs the Biblical student that "Professor H. J. Heuser *guardedly* (!) *says that* 'some hold that the Apostles had admitted the Presbyterians to the Council, establishing a sort of precedent for the future parliaments of religions.'" This is surely fun, for Professor Heuser, quoting the passage of Acts 16: 4, in which the word πρεσβυτέρων occurs, merely plays on the word, but makes the harmless irony of his expression quite clear by adding that "these Presbyterians were loyal subjects of the Pope of Rome, and, therefore, right good Roman Catholics."

THE COURTS AND BEQUESTS FOR MASSES.

Qu. Within the last few years certain courts of the country have decided that donations for Masses, by will, were legal, and formed valid material for testamentary documents. Would you kindly tell me which State Court took up the matter and decided in the sense mentioned?

Resp. From Desmond's admirable compilation, "The Church and the Law," pp. 49–56, we glean the following: The Courts of the United States, Canada, and Ireland hold valid direct gifts or bequests for Masses; not so the English Courts, where such devises have been declared void under the statute against

'superstitious uses.' "The doctrine of superstitious uses"—we quote from the Illinois Supreme Court, in the Colgan Will Case (49 N. E. Reporter, 527)—"arising from Statute I, Edward VI, Chap. 14, under which devises for procuring Masses were held to be void, is of no force in this State, and has never obtained in the United States." In the McHugh Will Case (Oct., 1897; 72 N. M. Reporter, 631) the Wisconsin Supreme Court said: "Such gifts or bequests, when made in clear, direct, and legal form, should be upheld, and they are not to be considered as impeachable or invalid under the rule that prevailed in England, by which they were held void as gifts to superstitious uses. No such rule or principle obtains here." Several cases in New York State have been decided similarly in favor of the legality of the legacy. (Ruppel *vs.* Schlegel, 7 N. Y. Sup., 936; In re Howard's Estate, 25 *id.*, 1,111; Vandeveer *vs.* McKane, 25 Abbot's N. C., 105.) Pennsylvania Courts, too, have declared that legacies for Masses are religious and charitable bequests under the statutes. (Rhymer's Appeal, 93 P. St., 143; Seibert's Appeal, 18 W. N. Cas., 276.) The Iowa Supreme Court, in December, 1897, in re Moran *vs.* Moran, 73 N. W. Reporter, 617, handed down a like decision.

In those cases, however, where the bequests have been invalidated by the Courts, purely legal and technical defects are assigned as the reason. These are obviated, especially in those States which do not recognize "charitable uses," by the legacy being made directly to some named priest, with a simple request that he say the Masses; "and, to guard against the precatory words being construed as creating a trust, the bequest should expressly state that there is no intent to create a trust, and that no legally enforceable obligation to say Masses is implied, but that the gift is absolute to the legatee named. A bequest so drawn will be valid in any State of the Union."

Redfield, a recognized writer on the Law of Wills, is of opinion that the statute against superstitious uses applies in the United States. In this he is not supported by other writers, such as Perry on Trusts, Williams on Executors; nor by the decision, to our knowledge, of any Court of final resort.

PUBLISHING THE BANNS IN MIXED MARRIAGES.

Qu. There is a difference of opinion among the priests of two neighboring dioceses, some of whom publish the banns of matrimony in the case of mixed marriages, whilst others hold that it is contrary to the established canon law to do so, and that even if the bishops instructed the clergy that they must publish the banns, they would be justified in *refusing* to comply with the command, being certain that the Apostolic Delegate, if appealed to, would sustain a priest in the observance of the general law. Is this right?

Resp. No doubt the Apostolic Delegate would sustain the observance of an established law, whether it mainly concerns the publication of banns of matrimony or the becoming obedience to episcopal direction. But before appealing to such authority, it might be wise first to ascertain the law, and in the meantime to assume that a bishop's instructions have probably some foundation or reason in law.

As a matter of fact, the recent canon law sanctions the publication of banns, whenever the bishop judges it necessary or opportune, not only in what are properly termed mixed marriages, but also in those of Catholics with unbaptized persons, provided a dispensation has been granted which would render such marriages valid. As the reason for this deviation from the old canon law arises largely from the shifting condition of our population, which necessitates certain precautions to safeguard the validity of such marriages, the bishops are constituted the local judges as to the advisability of announcing the banns.

In any case there is to be no mention of the religion which the non-Catholic party claims to profess:

Proclamationes—si id ad detegenda impedimenta necessarium et opportunum judicet Ordinarius, licite praemittuntur tum matrimoniis mixtis (Excerpt. ex Rit. Rom. *nota* in cap. "Modus assistendi Matrimoniis Mixtis," Konings, II, p. 395; Feije, *De Imped.* n. 571) tum illis quae inter Catholicos et infideles cum dispensatione Apostolica contrahuntur (S. Offic. 4 Jul. 1874 apud Gasparri n. 621) omissa tamen mentione religionis contrahentium.—Cfr. Putzer, *Commentar. in Facult.*, ed. V, n. 219.

"ORIGINAL SOURCES OF HISTORY."

Some time ago, Father Henry, President of the American Catholic Historical Society in Philadelphia, published a searching criticism of a series of pamphlets entitled *Translations and Reprints from Original Sources of European History*, edited under the auspices of the University of Pennsylvania. He pointed out that, however laudable the project, and honest the intention of the editors of these *Translations and Reprints* might be, they proved themselves in most cases thus far totally unqualified for the work they had undertaken and pretended to do. He cited numerous instances not only of a gross lack of historical acumen and judgment in the selection, but of unpardonable ignorance of the sense of the terms employed in the documents which they proposed to interpret.

I take leave to add another example (taken from a recent number of the series, which had not come under Father Henry's observation at the time he wrote) of the sort of critical editorship that is being employed in these *Translations and Reprints of Original Sources*.

Tract No. 2 of Vol. IV proposes to give the text (translated) of the canons of the first four General Councils—Nice, Constantinople, Ephesus, Chalcedon. The pamphlet is prepared by Dr. Edwin Knox Mitchell of *Hartford Theological Seminary*.

At first glance a student of history already somewhat familiar with the controversies of the fifth century, and the verdict of historic criticism regarding them, has his curiosity, as well as his suspicions aroused, by noting that the author enumerates and transcribes thirty canons for the Council of Chalcedon; whereas, it has long ago been demonstrated that there exist only twenty-seven authentic canons of said Synod. Although various collections of the *Acta* of Chalcedon add certain passages numbered 28, 29, and 30, by the scribes, these passages are not canons, but minutes of previous meetings, which lack altogether the dignity and force of laws of a General Council. To call them canons is to commit precisely the same error as if we were to give to the propositions of a senator in a State assembly the title of laws,—that is to say before they had received the weight of legislative sanction on

the part of the State authority. Dr. Mitchell could hardly have remained ignorant of the fact, if indeed he used the "sources and literature" to which he refers both at the beginning and at the end of his *Reprint.* These sources are quite clear on the subject. Harduin[1] gives the twenty-seven canons of the authentic *Acta,* with the formula of signature: "*Bonifacius presbyter Sanctae Ecclesiae Romanae statui et subscripsi: et caeteri episcopi diversarum provinciarum vel civitatum subscripserunt. Contuli die vi Kal. Apr. Ind. XIII.*" Next he subjoins the three numbers in question, but with a marginal note, warning the reader that these canons (?) are *not* to be found in *any* of the Latin MSS., "sive Isidori, sive Dionysii, sive aliis." Nor in the Greek Collections of John of Antioch, Patriarch of Constantinople, nor "apud Theodorum Lectorem," nor in the Arabic Collection. And to avoid all error he puts at the end of canon twenty-seven, cited from the Collection of Isidore, in parallel columns with his Greek original and the Latin text of Dionysius, the words: "*Expliciunt Canones Sancti Chalcedonensis Concilii,*" that is to say, "*Here end the canons* of the Holy Synod of Chalcedon."

Mansi,[2] to whom our historian of Hartford Seminary refers us next as a *source* to verify his reprint, is even less compromising. He gives only the twenty-seven canons and the signatures of the bishops at the end of the last.

Hefele,[3] the third of the five sources referred to, says of the twenty-ninth canon: "this *so-called* canon is nothing but a verbal copy of a passage from the minutes of the fourth session in the matter of Photius of Tyre and Eustathius of Bertys. Moreover, it does not possess the peculiar form which we find in all the genuine canons of Chalcedon, and in almost all the ecclesiastical canons in general." Of course, it contains an important principle, and in this sense may be called a law or rule or canon, which "a latter transcriber thought fit to add,"[4] but there is no such interpretation in question when we speak of the canons of a General Council, which the

[1] *Collectio Conciliorum*, Paris, 1715 (1714?), tom. II, p. 611.
[2] *Collectio Sacr. Concil. Flor.*, 1759 (1762), tom. VII, p. 399.
[3] *History of the Church Councils*, vol. iii, p. 421.
[4] Hefele, *ibid.*

"sources" here propose to reprint. Of the next canon, the thirtieth, Hefele speaks in similar strain: "This paragraph, like the previous one, is *not a proper canon*, but a verbal repetition of a proposal made by the imperial commissioners," which as such the Synod had indeed approved, but which was in no sense part of the canon. It is difficult to conceive how Dr. Mitchell could have made such a blunder, unless, instead of really going to the sources which he quotes, he merely adopted the paging of a recent writer who follows Gentianus Hervetus, and copied out his canons.

In regard to canon twenty-eight, given by Dr. Mitchell as part of the Council, the contention of historic criticism takes different ground. It was actually proposed as a canon during a session when the Roman legate, who presided in the name of Pope Leo, was absent. But it was strenuously opposed in the next session, and afterwards rejected by the authority of Leo, and can only be supposed to have been entered into a few copies of the minutes of Chalcedon, as it is not recognized or printed in most of the existing Latin, "but also *Greek and Arabic Collections* of canons, so that in these only twenty-seven canons were preserved." Hence, the Latin Collections of Dionysius Exiguus and Isidore, as well as the Prisca, the Greek by John of Antioch, and the Arabic by Josephus Aegyptius, give only twenty-seven canons of Chalcedon."[5] I have not seen the notes of Routh and Bright, but whatever the worth of their work as students of the question, they could not supply the "sources" any more than could the imagination of Dr. Mitchell.

It is futile, in view of these facts, to enter further into the question of the value of these *Reprints* as reliable documents for reference. The brackets enclosing the headings of the last two canons seem not even to have been understood by the copyist, for there is no note, no explanation whatever, no mark indicating doubt, to warn the student that he is being betrayed on to false historic ground.

But this is not wholly true. There are some notes of which we should take notice. A brief "Introduction" acquaints the student with the dates on which the four Councils occurred; indicates the subject-matter of the deliberations; and

[5] Hefele, *l. c.*, p. 420.

adds that there were 318 bishops present at Nice, "7 of whom were Latins," etc.; at Chalcedon "some 600 bishops were present, *only 4 of whom were Latins.*" This is consummate pedagogic wisdom, for it at once leads to the question: What is the meaning of *only* so few Latins? Surely it appears from Prof. Mitchell's caution that Anglicans have good reason not to be troubled at the exclusiveness of the Roman Church which so obstinately refuses to recognize the "Establishment" as an Apostolic foundation; for does not the pitifully small number of Latins present at these great Councils plainly show that the Roman Church herself is not in the line of Apostolic succession since she has had practically no voice in the first four General Councils.

Such is in truth the plea which is usually made by our Episcopalian divines when they address their constituents. They do not direct attention to the fact that, as His Greek Excellency Joannes Gennadios—most qualified witness—advises his readers, there were very few Latin bishops in the world, since central and northern Europe had not received the light of Christianity, and therefore could not have had a hierarchy which might represent the Latin Church by its *numbers.* But it represented the Latin Church, so far as such a distinction was at the time recognized, by the eminence of its presiding officer, the Pope of Rome, whose legates, although themselves *not* of episcopal rank (for, as I said there were but few Latin bishops in the world), signed the synodal decrees before all the patriarchs and bishops at these Councils. And this is true in the historic sense here at issue, even of the Council of Constantinople, whose canons, originally formulated at a provincial synod of the Eastern dioceses, were later on accepted, within certain limitations, by the Roman See, and by what was afterwards known as the Latin Church, and they only thus became formally recognized as the canons of a Council which had the force of an œcumenical synod. For proof of this we have only to refer to Hefele's Vol. II, which work Dr. Mitchell, as already stated, indicates as one of the five leading sources of information on the subject.

If then we must admit the fact, that "*during the first five*

centuries the Eastern Church may fairly be said to have comprised the whole body of Christianity" (Gennadios), and that nevertheless the Latin Pontiffs presided over these councils and ratified their proceedings, and that this preëminence could not be neutralized by the prestige of Constantinople and the civil encroachments on the part of the Greek Emperors who desired that the See of their empire should enjoy at least equal rank with Rome—what becomes of Dr. Mitchell's statement but the bald evidence of unworthy bias. Had he noted the fact that at Chalcedon there were 600 (more correctly 630) bishops present, all Orientals, with the exception of four, two of whom were Africans, and *two were the papal legates who presided* over the deliberations of the Synod, he would have done a service to his students in the interests of historic truth. As it is, his translation does not reveal the sources, but poisons them at the well of their exit. No doubt he may "explain" and "collect words" and gloss over what he has written possibly with the best intention of serving his clients, but that does hardly lessen the deadly force of such methods in the teaching of history "by documents."

THE EDITOR.

THE WAXED CLOTH ON THE ALTAR.

Qu. In making the visitation of the diocese, I find that very few of the priests have the waxed cloth mentioned in the *Pontifical* under "Benedictio Tobalearum," etc., as follows: "Deinde aspergit illa aqua benedicta; tum ministri ponunt super altare chrismale, sive *pannum lineum ceratum*," etc. Would you kindly draw the matter to the attention of the clergy through the ECCLESIASTICAL REVIEW?

Resp. The requisite waxed cloth is frequently overlooked, because most liturgical interpreters, like O'Brien, *On the Mass*, when they speak of the covering of the altar for the celebration of Mass, mention only the triple linen cloth, or speak of the wax cloth when treating of the consecration of the altar-stones. St. Charles, who harmonized the prescribed observances of the Pontifical, in his Instructions says on this point (Chap. xv, § 11): "The table of a consecrated altar, even if a part of it be made of bricks, should be completely covered with a waxed cloth, which should be affixed to a frame."

Book Review.

CLERICAL STUDIES. By the Very Rev. J. B. Hogan, S.S., D.D., President of St. John's Seminary, Brighton, Mass. Boston: Marlier, Callanan & Co. 1898. Pp. 499. Price, $2.00.

We have already pointed out the merits of this work when, simultaneously with the appearance of the last chapter in these pages, we hailed the announcement of its publication in form of a student's text-book. Amid the multiplicity of topics to which the ecclesiastical student of to-day is forced to turn his thoughtful attention, it is of primary importance to have some immediate and practical guidance as to the attitude in which each branch of study is to be approached, and the method to be pursued. The professor's living interest and direction may indeed supply this practical guidance in the course of his teaching, but it is far more advantageous and satisfactory to have the student from the very outset in possession of a system which he may apply with comparative uniformity to the various departments of theological discipline.

Dr. Hogan speaks with the ripeness of an experienced teacher who, during more than forty years, devoted exclusively to the training of ecclesiastical students, has passed over the entire ground, noting the results in several generations of clerics, and thence drawing those eminently practical conclusions which render the work of the student (and of the professors who may follow the suggestions of "Clerical Studies") not only more easy, but also more useful to himself and others. It is a book altogether different from any we have had thus far, as opening the mind to the importance of theological studies whilst showing a way in which to master them. It is modern, yet safe; thorough, without being needlessly exhaustive; it instructs without being didactic; it insists, yet without a trace of dogmatic self-assertion; in short, it is a compend of the pedagogy which qualifies the seminarist to become a devoted, learned, and efficient priest, yet at the same time a text-book which one might read as one reads a novel, and the instructive phraseology of which is remembered with pleasure. The cleric who could dispense with such a work in these days is either ahead of, or far behind, the requirements of his calling.

LEGAL FORMULARY. A Collection of Forms to be used in the exercise of Voluntary and Contentious Jurisdiction. To which is added an Epitome of the Laws, Decisions, and Instructions pertaining thereto. By the Rev. Peter A. Baart, A. M. S. T. L. New York and Cincinnati: Fr. Pustet & Co. Pp. viii—492.

A work of this kind will prove very welcome to clerics, especially those employed in the episcopal chanceries or holding diocesan offices. It supplies the place in English of Monacelli's *Summula ex formulario legali practico Fori Ecclesiastici,* particularly as we have it in Giella's revision, but of course with due consideration of the legislation of Baltimore and local conditions. As it has passed the censorship of the Ordinary of Detroit, we may assume that the views of the author, even where they are not simply a restatement of the accepted forms and legislative interpretation sanctioned by ecclesiastic usage and authority, are, if not uniformly probable, at least above correction. We venture to question however whether it can be said that the general law of the Church warrants the inference "that laureates of Catholic universities have an inherent right to be considered in filling the vacant see of the diocese to which they belong, and a neglect to consider them before selecting from outside the diocese would be a just cause of complaint and a reason for rejecting the candidates." The same may be said about the author's view of the rights of bishops to dismiss their vicars general, which is a right exercised "ad nutum," and could only be questioned where there are simultaneous violations of the vicar's rights on other grounds. But these and similar defects throughout the volume, if we may style them such, hardly lessen the utility of a work which gives us readable information regarding a great variety of topics touching the appointment of bishops, diocesan officers, parish priests, the concession of faculties and privileges, the forms of trials in cases of demur, suspensions, and like subjects which affect ecclesiastical administration.

THE RELIGION OF BABYLONIA AND ASSYRIA. By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. Boston: Ginn & Company, Publishers (The Athenæum Press). 1898. Pp. xii—780.

A glance at the bibliography, covering more than thirty pages, of Dr. Jastrow's work, gives some idea of the extent which the study of Assyriology has assumed of late years. Since Bezold wrote his summary of the literary work done up to ten years ago, there have been in-

numerable additions to the "finds," the interpretations, the systematized views of "schools" under scholarly leaders. The history of these additions is scattered in books, monographs, and articles, of which a desultory record may be gathered from such publications as the *Revue d'Assyriologie* or Bezold's *Zeitschrift*. Day by day the store of information on the subject is increasing, so that it becomes a serious difficulty to treat of it in a way which might satisfy the student who is in quest of a standard compendium, containing the chief things that can be said upon the topic indicated by the title of the book. But our author does not aim at furnishing, even if he thought it possible, such an aid to encyclopædic study. He believes that "the chief reason for writing a book is to prepare the way for the next one on the same subject." Accordingly his endeavor has been to focus the results actually reached by the investigation of scholars, and to "sift the certain from the uncertain, and the uncertain from the false." Herein lies indeed the great value of this in every sense admirably done work.

To sift the certain from the uncertain, and the uncertain from the false, implies much more than the work of discriminating between fact and hypothesis; it requires a temper of judgment—over and above the intellectual acumen which discerns a fact, whether in the material or the metaphysical order—that knows no partiality. Applying this test, we confess that we have rarely come upon a work of this kind which is so free from all bias. Not that the author ignores differences of opinion and conclusions; on the contrary, he lets us know that there are moot points under discussion, and he is quite frank in avowing his own views wherever they differ from other recognized authorities. But he avoids that dogmatic form and tone which strikes one so frequently in the scholarly writers, more especially of Germany, yet which has no sufficient *raison d'être* outside of religion as a revealed system of faith.

We have laid stress upon this feature of the work of Dr. Jastrow, all the more because the University of Pennsylvania, to which he is attached, has of late years shown a certain one-sided tendency in those studies which bring together the history and religion of past ages. We note the fact in another part of the present issue of the REVIEW, and mention it here because it distinctly enhances our appreciation of the work before us. Whether the author opposes the assumption of an original non-Semitic culture for southern Babylonia (on which subject Frid. Delitzsch has since the printing of this work changed his position), or traces the influence of Babylonian mystic lore in certain doctrines of Judaism and the gnostic conception of creation and existence, he invariably writes with the clearly perceptible consciousness

that there are those who differ with him in these conclusions, and who have a right to maintain their difference, even if less plausible and less reasonable than his own.

After this it is hardly necessary to point to the critical value of the work. In the groupings of the bibliography, already referred to, the author signalizes by current annotations his own estimate of the different works, from which he draws directly or indirectly the facts and illustrations of his exposition. This is not the least valuable feature of the work, since it guides the student in the pursuit of special features of the subject treated, whilst it assures us of the author's superior survey. For those who are less familiar with the literature of our theme, a word regarding the general plan of this book may be of service. Of the twenty-seven chapters which comprise the account of the religious history of Babylonia and Assyria, the first two acquaint us with the original sources of information, the methods of study by which the material has been made intelligible, and the geographical and historical background, which familiarizes us in a general way with "the land and the people" of which the book treats. The main body of the work then deals with the characteristic worship of the gods,—their names, positions and importance, their influence in the political and social life at different times, so far as the doubtful chronology of Babylonian and Assyrian history allows, and as represented by the different "Pantheons" of the two nations. From Chapter XII to XXV we get an insight into what may be called the liturgical rites and observances as well as the philosophy of religion, such as can be gleaned from Assyrian literary monuments which are here translated from the original texts into readable English. Chapter XXVI deals with the religious architecture, the temples, their appointments and symbols, in a way which throws interesting light upon the cult of Babylonia, its popular beliefs and systems of theology.

In conclusion, Prof. Jastrow gives the reader a summary estimate of the influence exerted by the religion of Babylonia and Assyria, which is characterized by the same conservative spirit which we pointed out at the beginning of this notice, and which, apart from the erudition and the judicious collation of all that is important and noteworthy by one of the leading Biblical scholars of the day, makes the work one which deserves the attention of every earnest student of theology and of history.

ANNUAL REPORT OF THE SUPERINTENDENT OF PAROCHIAL SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA for the Year ending June 30, 1898. Pp. 110.

The Report of the Philadelphia Parochial Schools is in several respects an instructive document. It covers statistics of the attendance and the grading of pupils, and the proportion of teachers in one hundred and fifteen elementary parish schools of the diocese. The number of children attending these schools rises to nearly 40,000, and they are practically all under the direction of the Religious Orders (the number of pupils in several small country parishes where *only* secular teachers are employed amounts to barely 400). The Communities engaged in teaching are: the Brothers of the Christian Schools (De la Salle), with 2,946 pupils; Brothers of the Holy Ghost, 60 pupils; the Sisters of St. Joseph, 11,666; Sisters of the Immaculate Heart, 9,760; Sisters of St. Francis, 4,869; Sisters of the Holy Child, 3,556; School Sisters of Notre Dame, 2,381; Sisters of Christian Charity, 1,816; Sisters of Mercy, 737; Missionary Sisters of St. Francis, 735; Sisters of Notre Dame of Namur, 449; Sisters of Nazareth, 128; Felician Sisters, 115 pupils.

This list is equivalent to the statement that nearly 40,000 children in the Philadelphia Archdiocese receive a distinctly Christian education. If it be true, as we learn from Father Shanahan's admirably suggestive introduction to the Report, that still a very large percentage of the children of Catholic parents attend the purely secular schools of the State, and this despite every legitimate effort on the part of the archdiocesan authorities to raise the parochial educational system to the highest standard of practical efficiency, then the question confronts us: where lies the reason of this singular inconsistency between a reasonable offer of a good education on the part of Catholic authorities, and a practical refusal to accept it on the part of Catholic parents? There can be but one answer, and it applies wherever the same conditions obtain which are found in Philadelphia, a diocese admittedly in the front rank of active zeal "for the promotion of works of religion." The meaning of it simply is, that the energies which the clergy devote to this work are not sufficiently deep in their reach, not all-sided, not consecutive and harmonious enough to produce the normal results of intelligent and efficient application to the work of education. Practically, this is the conclusion which Father Shanahan finds himself compelled to draw from the facts of which no one has better knowledge.

In the first place, we have not enough schools. In the second place, our interest in those we have does not go much beyond the

raising of the necessary financial support for the school under our immediate control. In other words, there is a lack of the conviction that religious education is as vital a necessity for the well-being of our young people as is the air they breathe. We teach and vaguely believe that it is; yet, whilst we would instinctively run to the assistance of a person in danger of strangling, we concern ourselves with the progress of our school-children to the extent of engaging efficient teachers and preaching a periodical sermon to raise the school collection. Far greater results might be attained in this matter, if there were a healthy spirit of coöperation, application of certain moral forces which would urge every officer in the clerical army to see that we have schools everywhere and that they are well cared for, so as to produce practical fruits of Christian gentlemanliness, zeal for religious propagation, practical coöperation in works of charity, and intelligent representation of the moral principle in social and public life. Individual able leaders can do much; indeed nothing can be done without them, but they can do very much more if seconded by that *esprit de corps* which creates a disposition to make sacrifices for the common cause.

We have no doubt that the study of Father Shanahan's Report will impress and foster this conviction. By such means we shall eventually reach a point when the clergy will find it possible to lead the people to a proper appreciation of the advantages of Christian education. As it is, we have too much "driving"—sit venia verbo—whilst there is not sufficient disposition in the ranks to keep step with the officers of the line.

OUTLINES OF NEW TESTAMENT HISTORY. By the Rev. Francis E. Gigot, S.S., Prof. S. Script. St. John's Seminary, Boston, Mass. New York, Cincinnati, Chicago: Benziger Bros. 1898. Pp. 365. Price, $1.50 net.

The volume takes up the Sacred Narrative at the point where it was left off in the *Outlines of Jewish History*, published by Father Gigot some time ago. It deals in its first part with the Life of Christ; in the second, under the caption of "The Apostolic History," with the founding and early growth of Christianity in the Roman Empire down to the year 98 A. D.

In the simplicity of the plan by which the author seeks to familiarize the student with the facts of the Gospel history, in the clear and direct style of his presentation, in the accuracy with which he verifies his statements and references, no better guide need be sought by those for whom these two companion volumes have been designed. These

are, in the first place, seminarists who have to lay the foundation for an historic view of dogmatic and moral theology, as of exegesis for the purpose of explaining the Sacred Text. In their wake follow the teachers of Bible history in our higher or special schools, for whom the study of Scripture is assuming a fresh importance by reason of the appeals made to the Book on the part of those who refuse to recognize a living court of appeal and interpretation, such as Catholics have in their Church.

We recommend this second volume on the same grounds on which, in a former issue, we thought it our duty to point out the excellent features of the *Outlines of Jewish History*.

THE PSYCHOLOGY OF THE SAINTS. By Henri Joly, formerly Professor at the Sorbonne and at the College de France. Author of L'Homme et l'Animal, etc. London: Duckworth & Co. (New York: Benziger Bros.) 1898. Pp. 180. Price, $1.00.

SAINT AUGUSTINE. By Ad. Hatzfeld, Joint-collaborator with Arsene Darmesteter in the "Dictionnaire General de la Langue Francaise." (The same.) 1898. Pp. 150. Price, $1.00.

SAINT CLOTILDA. By Godefroy Kurth, Professor at the University of Liege. Author of "Histoire Poetique des Merovingiens," etc. (The same.) 1898. Pp. 143. Price, $1.00.

These handsome volumes are specimens not only of good and readable books, but also of excellent translations. Father Tyrrell, S.J., has undertaken to furnish a preface to the translated volumes of the series published in French under the general editorship of M. Henri Joly; and these prefaces have a value quite paramount to the little books they introduce; Father Tyrrell also pledges himself to the revision of the translation (adding notes where necessary), so as to adapt the thoughts of the original to the genius of our language. Such active censorship, touching the work of imported methods of sanctification, was needed long ago; it will make spiritual reading a comfort, instead of producing, as such reading often does, exaggerated and artificial impressions which—apart from creating a strained sense of duty—become occasions of repugnance to the practice of virtue.

There are other volumes to follow. Of the French series published by Victor Lecoffre (Paris), the following have appeared (unbound, 2 francs): *Saint Augustin*, par Ad. Hatzfeld; *Sainte Clotilde*, par G. Kurth; *Saint Augustin de Cantorbéry et ses Compagnons*, par le R. P. Brou, S.J.; *Le Bienheureux Bernardin de Feltre*, par M. E. Flornoy; *La Psychologie des Saints*, par M. Henri Joly.

Recent Popular Books.[1]

ANTIGONE: Paul Bourget. $1.50.

All of this author's good qualities and none of his occasional viciousness appear in this book, which was issued in France as "Voyageuses." Two of the stories, "Antigone," and "La Pia," describe women so exquisitely good that they arouse goodness in others. "Neptune Vale" is a little comedy carried out on an Irish estate in a lonely part of Galway, and has many excellent descriptive passages. "Odile" describes an ugly type of selfishness; and of the other tales one is a study of an American millionaire enslaved by his wife's ambition, and the other is cunningly contrived to reveal an entire biography in one episode.

BIBLIOTAPH: Leon H. Vincent. $1.50.

Three descriptive essays portraying a lover of books who buries them—in his library—and five critical essays compose this book. The criticism is devoid of bigotry and pretence, is delicately phrased without being insolently strange, after Le Gallienne Beerbohm fashion, and is evidently founded upon careful study of the best models and methods.

BISMARCK: Some Secret Pages of his History: Dr. Moritz Busch. $10.00.

Two large volumes containing apparently frank statements of Bismarck's views of the three generations of royalty served by him, of the various statesmen of his own and other nations, and of himself and of his conduct. Many passages were virtually dictated for publication; others were written from memory immediately after leaving the Chancellor's presence. Dr. Busch seems to wish Bismarck to appear as a statesman who never forfeited his own self-respect by any of his acts, and had no deference to spare for foreigners, or for sovereigns, except in their official capacity.

BLINDMAN'S WORLD: Edward Bellamy. $1.50.

These fifteen sketches, by the author of "Looking Backward," are briefly introduced by Mr. Howells. Eight are short stories of lovers and love-making, the others are tales of strange worlds or new conditions or of wild experiences. One tells of a land of mind-readers; one of a race endowed with foresight; one pictures what the phonograph may bring. All are characterized by the author's peculiar capacity for making a fancy seem a truth, and all are written in a spirit of universal benevolence.

BY ORDER OF THE MAGISTRATE: W. Pett Ridge. $1.25.

The heroine, Mordemly, *i. e.*, Maud Emily, is a member of one of the "gangs" which have lately held South London in terror, and the story of her behavior is told with rather grim humor, and does not try to be horrible, although it is by no means a pretty tale. One of the gang enters the Salvation Army, and the heroine emigrates and marries a decent young man.

CALIFORNIANS: Gertrude Atherton. $1.50.

An unflattering picture of San Francisco millionaires, their wives, and daughters. The girls, although carefully guarded, lose no opportunity of running away and exploring the streets, the mothers gossip interminably, and the fathers have no scruples in business and none to spare in morals. The author has the unfortunate gift of perceiving all the faults and none of the redeeming qualities of classes and of social states, and her conception of Catholics and Catholicity is her exclusive possession.

CROOKED TRAILS: Frederic Remington. $2.00.

The pictures illustrating these stories are admirable, the Indians, scouts, and soldiers being the author's familiar acquaintances. The text is faulty, the style often dropping into triviality in the narrative parts, and the dialect needing correction by a learned orthoepist, but the stories depict real men of types new in literature.

DAVID HARUM: Edward Noyes Westcott. $1.50.

A rustic financier, shrewd, reticent, and humorous, keen in a horse-trade and skilled in evading dishonesty, is the chief character in the story. It could hardly be original because the type has been thoroughly studied, but it is clever, amusing, and innocent.

DAY'S WORK: Rudyard Kipling. $1.50.

The title given to these stories seems to be derived from the mechanic's phrase for describing careful work as distinguished from "job" work. Some of the stories give speech to steam and iron making; locomotive and propeller seem human; some are stories of the men who master the machines; some of those who master India; one tells of an encounter between an American and the traditions of an English railway; one is a fable for labor-reformers and laborers, and one is a dream story.

DOMITIA: S. Baring Gould. $1.50.

Nero's assassination, the career and death of Domitian, and the growth of Christianity in both reigns are the historical themes of this book. The heroine, Domitian's Empress, first appears as a young girl and is followed through her career as a most unwilling imperial bride up to the time of her conversion. Minute descriptions of Roman manners, ceremonies, palaces, dwelling places, and games form part of the story, but the author care-

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

fully avoids any pictures of license in entertaining, and flatly declares that it was very uncommon except among those who defied public opinion.

DOOMSDAY: Crabtree Hemenway. $1.25.

An unpleasant description of disagreeable villagers deceived by a false prophet who, when time brings his predictions to naught, elopes with the wife of the most disagreeable. The author mistakes simple coarseness for strength.

FASHION AND FASHIONS IN PARIS: Octave Uzanne. $15.00.

A work invaluable to the novelist and the historian of manners, containing 100 colored full-page plates and 230 smaller uncolored illustrations. Many of the pictures represent historical groups and all are dated, so that the costume of any given year can easily be ascertained.

FRANCIS PARKMAN'S WORKS. 12 vols. Pioneers of France in the New World: The Jesuits in North America. $2.00 per volume.

The opening volumes of a new library edition of Parkman, giving his latest revisions and additions, and printed from new plates, with complete new indexes for each of the nine books, constituting his life work. The entire set will be published during the winter, and each volume will be illustrated with two photogravures by Goupil, after portraits or pictures by artists acquainted with Indian costume and physiognomy. These two volumes have portraits of Parkman, of Cartier, and Mme. de la Peltrie and Mr. Thule de Thulstrup's picture of "Father Jogues Haranguing the Mohawks." This is the first cheap edition and is better than the older and more costly issues.

FRIENDSHIP AND FOLLY: Maria Louise Pool. $1.25.

The bad heroine of this book elopes with the good heroine's lover on the eve of the day set for their marriage, makes both her victim and herself unhappy by her vagaries, which end disgracefully. Her cold, soulless selfishness is described mercilessly, and the reader is not allowed to admire her for a moment, so that her power to harm does not extend beyond the personages in the plot.

GOLFER'S ALPHABET: G. W. van T. Sutphen. Pictures by A. B. Frost. $1.50.

Stanzas, with illustrations by Mr. A. B. Frost, compose this "alphabet," which is strictly amusing and not instructive.

GOSPEL WRIT IN STEEL: Arthur Paterson. $1.00.

Sherman's march to the sea, scenes with Sherman and Lincoln, a description of a Confederate prison, and some lively accounts of scouting are the chief attractions of the book. The hero is a marvellously astute youth, a good soldier, and a model of antique friendship.

HOPE THE HERMIT: Edna Lyall. $1.50.

This is an historical romance with its chief events in the time of William and Mary. The hero and heroine are imprisoned as Jacobites, and the author introduces representatives of many parties and believers in many creeds into her plot. She is a Protestant, but anxiously intent upon avoiding any occasion of offence. Fox Tillotson and Lady Temple are some of the real persons in the story.

HUMAN IMMORTALITY: William James. $1.00.

This is a lecture delivered on the Ingersoll foundation providing for an annual lecture on "The Immortality of Man," and the author, professor of philosophy at Harvard University, exposes the fallacy of two theories now fashionable among unbelievers; that, as thought is the function of the brain, immortality is impossible; and that the immortality of all human beings is intolerable. Leaving theology out of the question, he speaks as "a psychical physiologist," and is both sarcastic and satirical at the expense of amateur philosophers.

IMPRESSIONS: Lilla Cabot Perry. $1.25.

The sentimental side of two love stories is here told in sonnets, quatrains, and other brief poetical forms, with some additional miscellaneous verse. The quality of the poems is inclined to vagueness, as the title indicates, but some of the detached pieces are spirited and definite. The book is fancifully printed and quaintly bound.

INSTINCT OF STEPFATHERHOOD: Lilian Bell. $1.00.

A collection of sprightly short stories, the first describing the troubles of a negro who much desired to marry a widow with the sole object of rearing her four boys properly.

JANE AUSTEN'S NOVELS. 12 vols. $9.00.

This, the only complete and first cheap edition of the novels, includes "Lady Susan," the fragment entitled "The Watsons," and a volume of letters; it is accompanied by a memoir by Miss Austen's nephew and each volume has a frontispiece by Mr. Edmund H. Garrett. The novels are sold separately if desired, and the paper, printing, and illustrations are the same used in the costly editions prepared for holiday gifts.

LAND OF CONTRASTS: A Briton's View of his American Kin: James Fullarton Muirhead. $1.50.

Mr. Fullarton's knowledge of the United States is based upon journeys made as an investigator for Baedeker, and upon a wide acquaintance with American journalists, literary men, actors, and politicians, omnivorous reading of books and newspapers, and familiar intercourse with families of the opulent and educated class. He writes with perfect fairness, much sprightliness and entire good humor, and his book is very entertaining.

LOST PROVINCES: Louis Tracy. $1.50.

This fantastic story of a future Franco-German war continues "The Final War," and introduces the German Emperor, and some real and some supposititious French princes, all manipulated by Vansittart, an American of fabulous wealth. It is perfectly credible until one closes the covers, and it distributes fine actions impartially among French, German, and American characters.

LOVER OF TRUTH: Eliza Orne White. $1.25.

This is a pleasantly satirical study of a man who makes the truth obnoxious by telling it out of season, and suffers accordingly, after making others suffer.

LOVES OF THE LADY ARABELLA: Molly Elliott Seawell. $1.50.

The heroine, an untamed woman of good family, unsuccessfully woos an honest gentleman, and when ultimately rejected attempts to cut off his inheritance and to compass his death. She is of the same type as Mrs. Burnett's "Lady of Quality," but is treated with no delusive sentimentalism.

MADAME BUTTERFLY: John Luther Long. $1.25.

Five stories of Japanese girls and women, with long conversations in Japanese-English. Two are sad, three amusing, all are just to Japanese amiability and gentleness without descending to the sickly flattery affected by some writers.

MODERN POLITICAL INSTITUTIONS: Simeon Baldwin. $2.00.

The author, regarding modern government as having just completed its first century, considers the President's absolute power within his bounds of office; attacks the practice of exempting an accused person from examination, and also certain legal fictions; shows the effect both upon the individual and upon the state of freedom of incorporation; pleads for state defence of testamentary dispositions; and discusses permanent courts of international arbitration and the Monroe Doctrine of 1898. The style is simple and excellent; the spirit that of the high-minded jurist, respecting his vocation as the highest of secular callings.

MUSIC AND MANNERS IN THE CLASSICAL PERIOD: H. E. Krehbiel. $1.50.

Six essays based upon the collection of music made in Italy by Thomas Gray; Haydn's unpublished diary; Thayer's biography of Beethoven; researches in Salzburg for Mozart material, and in New York for matter relating to his libretto writer; and upon a visit to Weimar to gather recollections of Goethe and Liszt. The author is impartially enthusiastic about all music, but he especially praises certain Italian and German singers of an elder time.

ONE OF THE PILGRIMS: Anna Fuller.

A pretty love story, with two charitable and well-conducted young creatures for the chief characters, an amusing and original Irishwoman and a quaint Irishman to play the part of managing directors. The book has not the smallest taint of the "modern" spirit, French, Dutch, or English.

OUR CONVERSATIONAL CIRCLE: Agnes H. Morton. $1.25.

The writer, by means of criticism, rules, hints, and diagrams, gives such information and instruction as may enable the tyro to contemplate conversation as a game, and to play it with self-possession. It is equally useful to the young and to those whom passing years has not cured of diffidence.

PAULINE WYMAN: "Sophie May." $1.25.

A pretty, simple story of a good daughter and good sister who teaches a district school to help her father through a business trouble; it is a faithful picture of the work and play of young folk in a quiet New England village.

PERSONAL REMINISCENCES OF ABRAHAM LINCOLN: James S. Gilmore (Edmund Kirke).

The author, the friend of Governor Walker, of Kansas, was in President Lincoln's confidence during the civil war, and entered Richmond, in 1864, as a private and unofficial messenger to Jefferson Davis. Accounts of that mission; of the New York draft riots; of the conspiracy to capture and burn Chicago; of Mr. Lincoln's conduct in the Trent affair; of his private behavior on many important occasions; of a visit to Libby during the war; with conversations with Grant, Butler, Rosecrans, and other generals, are included in this book. It is very well written and illustrated with excellent portraits. Lincoln's shrewdness is his most conspicuous trait in these memoirs.

PRISONERS OF HOPE: Mary Johnston. $1.50.

The scene and time of this historical novel are Virginia, in 1663, and among the personages are Governor Berkeley, wealthy planters, a cavalier, redemptioners, convict servants, slaves, and Indians. The chief incidents are an Indian assault, a servile insurrection, and the wanderings of the hero and heroine in the forest after he has rescued her from the Indians. All the characters are Protestant, but an absurd Muggletonian is the sole expounder of doctrine.

RED ROCK: Thomas Nelson Page. $1.50.

The reverse side of the shield displayed in "A Fool's Errand." The villains are unscrupulous Northern men, "carpet baggers," or ex-overseers, and the freedman is shown as troublesome, easily led into evil, possessed by all the faults of an ignorant bondman. The relations of the former planters and of resident military or civilian

are described with humor, and two love stories relieve the sadness of the historic part of the story.

ROMANCE OF THE HOUSE OF SAVOY, 1003–1519: Alethea Weil. 2 vols.

Sketches and stories of the oldest European reigning house, collected from sources not hitherto accessible to any author writing in English. Most of the portraits illustrating the two volumes are taken from medals, coins, and other entirely authentic sources. The book is dedicated to Queen Margherita.

SANTIAGO CAMPAIGN: Gen. Joseph Wheeler. $3.00.

The official story of the campaign presented in dispatches and other documents; shorthand reports of the negotiations for capitulation, and General Wheeler's personal account collated with his diary are included in a volume of some three hundred pages, illustrated with maps and photographs. The book makes the detached fragments published by the correspondents and attachés coherent and intelligible, and is the final authority on the points which it touches.

SONGS FROM THE GHETTO: Morris Rosenfeld. Original Yeddish, with translations by Prof. Leo Weiner. $1.25.

The first Yeddish verse produced in America is written by a Polish Jew, formerly an Amsterdam diamond cutter, later a workman in a New York "sweat shop." The subjects of the songs are the workman's sufferings and discontent, the anguish of the exile, the sorrows of the Jew and of the Jewish race. The versification follows German forms and is very strongly rhythmical; the spirit is as much Polish as Hebraic. The translation is not metrical, but is clear, although the translator occasionally misses the precise meaning of an English word.

STONEWALL JACKSON AND THE AMERICAN CIVIL WAR: Lieut.-Col. G. F. R. Henderson. 2 vols. $10.00.

The author, an officer in the English Army, is professor of military art and history in the Staff College, and writes both impartially and critically. The life of Jackson at West Point, his services in the Mexican War, and his life in the interval of peace occupy a large part of the first volume, and then the history of the secession movement is carefully traced and each battle is minutely described. The strongly religious character of Jackson is attentively considered, and the author seems to know all the anecdotes ever told of one whom he calls a soldier-saint. Two portraits and thirty-three plans and maps illustrate the book and it is minutely indexed.

STUDY OF A CHILD: Louise E. Hogan. $2.00.

The daily behavior, sayings and doings of a small child during the first eight years of his life are here set down, and some of his drawings and arithmetical performances are added. The book is amusing, but hardly instructive to teachers, and valuable to mothers and nurses.

THROUGH ARMENIA ON HORSEBACK: George H. Hepworth. $2.00.

The author, an ordained Protestant minister, and also a New York *Herald* correspondent, rode through Armenia on a route chosen by himself, with a military escort of four Turkish officers, and talked with Turks, Armenian laymen of every degree, and Armenian bishops and priests, English and American consuls, and American missionaries. His determination to be fair is everywhere evident, and he divides the blame for the massacres between the Armenian revolutionists and the Turks, imputing some guilt to English and European meddling. He thinks the Sultan able, honest, but misinformed by his ministers, and he finds Turkey moribund. Good photographs of Turks, Armenians and Kurds, a map, and the author's portrait illustrate the work.

TIDES: George Howard Darwin. $2.00.

A clear explanation of the action of the solar and lunar forces upon the liquid and solid parts of the earth; introduces many curious astronomical speculations, including notes of the latest hypotheses and discoveries. Nebulæ, double stars, the rings of Saturn, tidal friction, tidal waves, bores, the deflection of the vertical, earthquakes, and geodynamic observations are a few of the subjects. The book is founded upon a course of Lowell lectures, rewritten and simplified.

TUEN, SLAVE AND EMPRESS: Kathleen Gray Nelson. $1.25.

The childhood and girlhood of the present Empress Dowager of China are the subject of a prettily told story, in which is interwoven an account of many Chinese customs and observances. The pictures are accurate delineations of Chinese costumes, interiors, and out-door scenes. The book was in press before the present outbreak began.

UNCALLED: Paul Laurence Dunbar. $1.25.

The author's first novel, describing the experience by which a young man who desired to be a Protestant minister was convinced that he had no vocation.

WAYFARERS: Josephine Preston Peabody. $1.25.

Choice binding, paper, and type are in this book the outward dress of verses replete with imagery, but often tenuous in thought. A Christmas poem is felicitous in every way, and the religious verse is the best in the volume.

WIDOWER: W. E. Norris. $1.00.

A cleverly told story of the tribulations of a widower with one daughter, much political ambition, an entailed estate, and many interested kinswomen.